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NEW-JERUSALEM MAGAZINE.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 6.

JUNE, 1885.

TANIS; ZOAN; SAN.

THE ancient city of Zoan lay at the northern end of the land of Goshen, while Heliopolis, the On of the Hebrews, lay at the southern end. The name *Tanis*, signifies the *lowlying*, most likely of foreign origin. The city had several names, like other Egyptian cities, connected with the different modes of worship, or different idolatrous objects of worship. It was the frontier town of Goshen towards the north, and lay on the Tanitic branch or mouth of the Nile. This branch emptied into the Mediterranean Sea through the Menzaleh which now covers quite a large section of the northeastern portion of Egypt.

In the Book of Numbers, Chapter xiii. 22, there is a little parenthetical sentence which says, "Now Hebron was built seven years before Zoan in Egypt." What is the inference to be drawn from this independent, isolated clause? Call to mind the fact that Zoan was the capital during the Hyksos dynasties of Egypt (xv. and xvi.). The clause seems to indicate a relationship between Hebron and Zoan. There was evidently at an early time, a general current of Semitic peoples from the East towards Egypt. They built Hebron and then pushed on farther South and built Zoan, seven years later. This seems a natural inference.

Who were the people that built these cities? It is perhaps

uncertain. We know that Hebron existed in the time of Abraham. It is said that Abraham removed his tent and came and dwelt in the plain of Mamre, which is in Hebron. — GEN. xiii. 18. This city was formerly called Kirjath-arba, that is, the city of Arba. We know that Hebron at that time was a Hittite city, for in the twenty-third chapter of Genesis we have a beautiful and interesting account of the purchase of the cave of Machpelah, at Hebron, of Ephron the Hittite. *Machpelah*, signifies the double cave, one above the other. According to Mariette, one of the Hyksos dynasties was Hittite. Dr. Brugsch also says the mention of the Hittite people at this time is remarkable, for it seems to prove that they were settled close to Egypt in the time of Abraham. "In fact," he adds, "they were settled on the range of hills in the midst of the Amorites in the vicinity of Hebron."

The late interpretation of the records of Egypt and Assyria, has brought to light the fact that a large and powerful nation of Hittites was established in Northern Syria, perhaps at a period somewhat later than above mentioned. These Hittites were the Kheta of the Egyptian Monuments, and the Khatti of the Cuneiform inscriptions. Kheta and Hittite (*Khitti*) are exactly the same word, the latter being merely the Hebrew form; or Kheta pronounced and written by the Hebrews. Against these people Thothmes III., Ramses II., and Tiglath-Pileser I., waged obstinate wars, before there was a King in Israel.

Now it seems likely that the scattered settlements of Hittites in Palestine were colonists from the Great Empire at the North. We have frequent mention in the Old Testament of the Hittites, but no direct allusion to the great nation in Syria. This fact has been told us from the monuments. It helps to explain the statements in the Old Testament, and vindicates the truth of its historic statements, and the frequent mention of this people through a long period.

Whether Zoan was originally a Hittite city or founded by other Semitic people, we have no positive proof. If it was, it is scarcely likely that it remained so a very long period. The same city is mentioned under the name of "Rameses"

in Exodus, named after Ramses the Great, because rebuilt by him. Next to Thebes far up the Nile, it seems to have been most favored by the supposed oppressor of Israel. Ramses II. was the greatest of the Pharaohs, unless we except Thothmes III. This city was doubtless selected as the most convenient place from which to carry on his extensive wars with the Asiatic races. It was a place easily reached. It had a great temple with obelisks in front, eleven of which bearing the name of Ramses, are said to still lie around in broken fragments. It was built on artificial mounds, like the other great cities of lower Egypt, Memphis, Heliopolis, etc., to prevent overflow from the annual inundations of the Nile.

Now, on the site of ancient Zoan, there are only hills of rubbish, full of fragments of bricks, pottery, etc. The buildings must have been made of sun-dried bricks of Nile mud. Tanis was the place of departure of Israel out of Egypt for the land of promise. An interesting account of this city, written, perhaps, during the reign of Ramses II., has come down to us. I extract a few lines: —

"His majesty, Ramses II., has built for himself a town, Rameses. [This should be *rebuilt*, of course.] It lies between Palestine and Egypt, and abounds in delicious food. It is a second Hermonthis (a suburb of Thebes), and will endure as long as Memphis. Every one leaves his town to settle in its district. The fishermen of the sea bring it eels and fish, and the tribute of their lake. The citizens wear festal robes each day with perfumed oil on their heads, and new wigs; they stand at their doors, bouquets in hand, green branches from the town of Pa Hathor, garlands from the town of Pa Hom, on the day of Pharaoh's coming. Joy reigns and spreads without bounds. The great king of Kheta sends his messenger to his fellow-prince of Kedesh (on the Orontes), saying, 'If thou be ready, let us set out for Egypt, for the words of the god Ramses II. are fulfilling themselves. Let us pay our court to him at Tanis, for he gives breath to him whom he loves, and by him all the people live.'"

This city of Tanis, and vicinity, must also have witnessed the hard bondage of Israel in Egypt, if Ramses II. was the great oppressor as is generally supposed. We have an old

writing of that time, which gives us a vivid picture of the brick-making,—so much of which must have been done there, and which constituted so large a part of the labors of Israel in Egypt. "Twelve masons," says the old Papyrus, "besides men who are brick-moulders in their towns, have been brought here to work at house-building. Let them make their number of bricks each day. They are not to relax their tasks at the new house. It is thus I obey the command given me by my master."

There is still another letter of the same period extant, which gives us a vivid account of the sufferings of the native people, and strikingly confirms the statements made in the Book of Exodus: —

"The tax collector arrives [in his barge] at the wharf of the district to receive the government share of the crops. His men, armed with clubs, are with him, and his negroes, with batons of palm wood, cry out, 'Where's your wheat?' and there is no way of checking their exactions. If they are not satisfied, they seize the poor wretch, throw him on the ground, bind him, drag him off to the canal at hand, and throw him in head-first; the neighbors running off to take care of their own grain, and leaving the poor creature to his fate. His wife is bound and she and his children carried off."

Such words as these take our minds back into Egypt and Egyptian life. They describe the life of the people such as it was before and at the time of Moses. Egypt seems ever to have been a place of hard bondage for an oppressed people. Alas, the above letter gives us too close a description of the poor Fellahin of to-day. Of the truth of this there is evidence in the refrains of the simple Fellahin sung while about their toils: "The chief, may the dogs tear him, tear him, tear him; they starve us, starve us, starve us; they beat us, beat us, beat us. There is some One above who will punish them well, punish them well, punish them well."

The site of Tanis is rendered more interesting to us from the fact that explorations have been going on there the past year and at present, and we hope may be extended much more fully in the future. Undoubtedly these explorations

will add much to our present knowledge, and we shall be looking forward to them with deep interest. They will not only all tend to confirm the statements of the literal sense of the Bible, but throw more light on those statements, and thus give a broader and more enlarged view of that sense which is the basis of the Divine truths contained in the spiritual sense.

Mr. Petrie, the agent of the Egypt Exploration Fund of London, made a report at the annual meeting in October last, from which I subjoin extracts in an abbreviated form as follows: —

"Mr. Petrie had examined carefully more than twenty sites of ancient cities and remains. The immediate results were that some sites supposed to be of importance, proved to be of small size, and this alone — as in the case of Tel Abu Suleiman — was of geographical value, as they were thus prevented from attributing a large city to such a situation; while other sites were of such a size, and were so much encumbered with late deposits, that their examination should be postponed. Among places which promised to yield important discoveries, was one so covered with early Greek pottery that the potsherds crackled under the feet as one walked over it. There was pottery of every date, from the pre-historic down through the Phœnician and the black-figured to the finest period of red-figured pottery on a black ground, and on into still later times. Besides pottery, statuettes in marble and alabaster were found, of which he obtained nine in a single vault. Such a site was of the first importance for the study of Greek archæology, and it had never before been visited by a European, so far as was known. Another place of interest was the site of a royal mausoleum. On the side of a desolate mound of dust, and chips, and bones, stood an immense sarcophagus of red granite, far exceeding in size the Apis sarcophagi of the Serapeum, for while they were but eleven feet long, this great block was fourteen and one-half feet long. Who was buried there, they knew not, but probably some king between the twenty-second and twenty-sixth dynasty,— that was, during the period of the Jewish kings. The mortuary chapel in which this coffin stood had been destroyed — burnt for lime; but the massive pavement of red granite remained beneath the coffin, and when the few feet of dust and mud which covered it should be removed, they would probably be able to locate the

sepulchre of one of the Pharaohs of the Delta, and not improbably recover some of the sepulchral furniture. On another side of this mound lay a portion of a sphinx, apparently carved by the Hyksos, so that the remains went back to the early ages. He would mention one other site. In the midst of a flat field, beside a little village, a large hole was dug by the people for water. At only about eight feet below the surface there were found the lintel and one jamb of a magnificent gateway, carved in red granite, by Amenemhat I., the founder of the twelfth dynasty, some time before the age of Abraham. Under that field of black mud must lie the remains of some building worthy of such a noble entrance. Excavations on these three sites, none of them known to Europeans before, were in the list of works which they hoped, through M. Maspero's kind offices, to receive permission from the Egyptian Government to undertake. It would, he trusted, be felt that a good return had been obtained for the time spent in exploratory work. With regard to San, a city built seven years before Hebron, he explained that the main object of their explorations was to recover somewhat of the unknown period of the shepherd kings, the Hyksos. In this they had hitherto been foiled, simply by the immensity of the area."

"In some places they had touched remains that probably went back to before the Egyptian Empire, perhaps to the Hyksos period; but in by far the greater part of the workings they were always met with Greek and Roman remains. Describing then in detail what had been done at San, he pointed to a plan showing the position of about three hundred blocks of the great temple which was excavated by Mariette more than twenty years ago, and had since remained untouched, and expressed the belief that, by cleaning and clearing around every accessible block of stone, and by copying every fragment of inscription that could be found, the most complete account had been rendered of any site in Egypt. The information thus obtained had enabled the history of the place to be worked out, and had exhibited the successive changes and destructions that had overtaken the great works left there by the rulers of each period."

Most of the findings so far have been Greek and Roman. These of course lie above the ancient Egyptian strata.

"Among many interesting discoveries outside the ruins of the

temple were two large wells of Greek or early Roman age, with staircases leading down to the water, by which the people descended to fill their pitchers. When cleared out these wells would show how far the land had changed its level, and a harvest of small objects which had been lost in the water might be looked for. In one house (of the time of Aurelian, 174 A. D.) was found a glass zodiac, yet found in Egypt, with the heads of the months painted in ochre and the signs laid on in gold foil. This was the only Roman zodiac yet found in Egypt; the only representation of the heads of the months, so far as he could learn; and the only example of painting on glass found in that country, or, indeed, elsewhere, excepting a vase found in Cyprus. Along with the zodiac was found the only glass lens yet discovered in Egypt. This, a mass of colorless glass, two and one-half inches in diameter, was exhibited, together with fine glass mosaics, woven embroidery of many colors, delicate porcelain statuettes, and bronze window lattice from Pithon, the first known. He had, he hoped, said enough to show that in a season of steady work they might be sure of obtaining new and interesting results, to enrich their museums with unique and valuable objects, and to win the keys to all their existing collections by the systematic excavation and research which would yield a knowledge of the peculiarities proper to ages and localities of which as yet they knew so little."

Since the above, I have just received information that Mr. Petrie has identified the long-lost site of the once busy, wealthy, and famous Greek city of Naukratis in Egypt.

Bath, Maine. S. F. Dike.

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.— *T. L. Cuyler.*

THE CHILD'S LIFE AND REGENERATION.

To the New-Churchman there is no truth more familiar, and at the same time more important, than that "All Religion has relation to life, and the Life of Religion is to do good." The spirit of this great truth is found pervading the entire Word and all the writings of Swedenborg. We hear it spoken in many forms from the pulpit, and it finds an answering echo in all our spiritual experience. We find that love is the living principle of true religion, and that life in the world is not only the means of regeneration, but the test by which we prove our worthiness to enter heaven. But in thinking of life and religion, we not unfrequently think of them as belonging only to maturity. We forget that our preparation for heaven begins with the first breath we draw upon earth; that the life of the child, no less than the life of the man, is needed for that preparation.

When the Lord placed in the midst of his questioning disciples a little child, and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," a new and important truth was given to men for their own eternal welfare. And when He said again to His disciples, "Suffer the little children to come unto me, and forbid them not," there was given a lesson which stands as a warning to all who have for a brief time the guardianship of these little ones whose "angels do always behold the face of the Father which is in heaven."

Let us then examine briefly the conditions and needs of the life of the child, not with reference to any earthly advantage or interest, but with reference to the regenerate life for which he was born into the world. What effect, if any, have the surroundings of the child upon his future welfare? How far, if at all, does the influence of inherited tendencies help or hinder the child in his spiritual progress? To what extent do instruction and the parents' care for the child affect his chances for eternal life? These are questions which present them-

selves forcibly to our attention as we look out upon the varied conditions of life all about us. Side by side grow up the child of poverty, struggling for very existence, and the child of wealth, with all the means of culture and refinement about him. Some are brought into the world in the midst of vice, and are made to breathe the poisonous atmosphere of moral depravity all through their early years, while others are reared with the tenderest care, with examples of virtue constantly acting upon them like sweet incense from heaven. From the standpoint of men, these varied circumstances seem unjust and unequal. But from the standpoint of heaven, all is changed. From the Word we know that only *our* ways are unequal, and not the Lord's. His ways are equal in His efforts to lead all men to heaven by "making His sun to rise on the evil and on the good, and sending rain on the just and on the unjust." We know from the same source that a "man's life consisteth not in the abundance of the things which he possesseth," but that theirs is the kingdom of heaven who are poor in spirit. We know also that "unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

In the light of our doctrines, the same Word of the Lord tells us that it is not what is forced upon us by outward circumstances nor what we inherit that determines our fitness for heaven, but what we do freely, according to the truth we possess. It tells us also that the goodness of our deeds among men is measured, not so much by what men see us do, as by the motive or purpose which lies behind our deeds, and which is hidden from the sight of men. Looking more closely to what pertains to the life of the child, we learn that innocence is the essential principle of regeneration, and that it is preserved in the child by influx from the inmost heaven until he arrives at an age when he can reason and choose for himself. More than this, there are stored up in him during the time of infancy and childhood the good and true things which he then imbibes. These, and the states of innocence and affection which he experiences, are impressed upon his memory, and are preserved for future use in the time of trial and temp-

tation, which come to every man who is born from above Thus we see that the Lord provides every means consistent with man's freedom to lead him to heaven. We see that man is protected in a great degree from the external assaults of evil all through his early years, and that he is not made to suffer from hereditary evil. Still we know that the Lord always works through certain means to accomplish his gracious ends. He uses us, the natural guardians of these helpless little ones, to save them from sin and to prepare them for heaven. By coöperating with the Lord in this high service, we not only help to elevate the children, but we at the same time bring ourselves into the sphere of the angels themselves. Few things in our spiritual experience can be more helpful than to associate with children, to help them in all their needs, and to share with them their states of innocence and peace. Not to coöperate with the Lord, but to resist the influences which are constantly at work to preserve the innocence of the child, is, indeed, dreadful to contemplate. The danger of resistance and opposition is far greater in misleading the child in his life, than in giving him false doctrines. The responsibility of parents in this regard is shown by an incident in the life of Swedenborg. He says: —

"I was in the street of a great city and saw little boys fighting with each other. A crowd gathered round and gazed upon the spectacle with much pleasure; and I was informed that the parents themselves incite their little sons to such combats. The good spirits and angels who saw through my eyes what was passing, were so shocked by it that I perceived their horror, and that it was caused especially by the conduct of the parents who incite their children to such deeds. They said that thus, in their earliest years, parents extinguish in them all mutual love and all innocence which infants receive from the Lord, and initiate them into hatred and revenge; consequently that they, by their own efforts, exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children beware of such practices."—H. H., n. 344.

Reason and freedom are given to man, that he may be regenerated. The one is of the understanding, and is all im-

portant; the other is of the will, and is no less important. During all the time the child is in our care, it is for us, so far as we can, to bring him into a clear understanding of the difference between good and evil, and lead him to choose the good. To do this we may instruct or we may lead. We may open the child's intellectual perceptions, or we may guide him in his daily life through the feelings and will. Both means are important and should not be neglected.

What I shall say to-day will bear more particularly upon the last named feature of the child's education, namely, regulation of life or conduct. I do this for two reasons, first, because it is a part of education least dwelt upon by speakers and writers and, secondly, because of its transcendent importance. And in treating of the subject I trust I may be pardoned for entering more into details than is generally done in a formal essay. We so frequently assent to general principles, and plead guilty to general criticisms, only to pass over the particular facts or particular acts, that it is often well for us to examine matters in great detail, especially those matters which relate to our daily lives.

The general truth whose particulars I shall briefly present to-day is, that by the life of the child as well as by the life of the man, true progress is made in preparation for heaven. The law of exercise as a necessary means of physical and mental growth is undoubted. The man before he can become physically strong has to exercise his muscles, and those muscles which are least exercised are correspondingly weak. He who would have a strong and cultivated mind can have it only by a constant and orderly exercise of his mental faculties. So must the child's moral nature be exercised in act constantly and methodically before he can shun evils as sins.

In the first place we must recognize the fact that a child is guided in his early years more by his feelings than by any intellectual perception of right and wrong. We must remember, also, that he is by nature imitative in all his acts, and that the influence of example is especially powerful in these early years. Whatever is wrong in the conduct of the parent or teacher will be, we may be sure, incorporated to some

degree in the child's life. The personal surroundings of the child, therefore, come to be an important factor of his education. Reverence, truthfulness, sincerity and unselfishness make their first and strongest impressions upon the child when they are practised in the lives of those who are about him and especially of those in whose charge he is and to whom he naturally looks for guidance. For the same reason, great care in the selection of the child's intimate companions and playmates should be taken. It is sometimes said as an excuse for indifference in this regard that the child will some time have to meet wickedness, and it is best for him to meet it in childhood that its very ugliness may frighten him away from it and make him better prepared to choose the opposite good—a false and dangerous philosophy which may lead to most disastrous results. We must remember that the Lord is in the constant effort to preserve the child's innocence and the longer he is kept from outward wrong doing or even from a knowledge of it, he is better prepared to resist evil. We are told by Swedenborg that infants and children in the other life are easily instructed, because they never commit actual evil. So in this life the precepts of morality will have a firmer hold upon the child if he does not pervert them in himself by wrong actions which he is likely to do when he sees them perverted in the lives of others.

There is another principle of child life which should be kept in mind by parents and teachers, and that is the child's natural activity. Doing is the order and end of his existence. If he is not doing the things which we allow him to do he is doing the things which we do not allow him to do. His activities cannot and should not be repressed. It is for us to say whether they shall be properly guided by us, or whether they shall be allowed to run riot under no control save his natural impulses.

We all know, too, the tendency of repetition which the child has. If he does pleasurably or easily an act at any time, the presumption may be that he will repeat the act at a convenient opportunity, and again repeat it until a habit is formed. Add to the habit thus formed other habits, and the

child's entire sphere of action may be changed — and with the change there will be a consequent change of thought and feeling. The formation of habit, therefore, is everywhere recognized as a powerful agent for good or ill in the child's education. With this view of the child's acts, we can see how important each individual act becomes, and how necessary it is that the smallest bad action be corrected at the time of, or soon after its occurrence; not so much perhaps by talking to him as by leading him to do a good act before the habit of wrong doing is formed. It may be a very trivial thing which he says or does, but frequently the most trivial things are the most important, and demand from us the most attention. We must not say that we are too busy to attend to it. Our busy-ness is to no purpose if it is not here. There are times when the care of the house or the geography lesson sinks into insignificance beside the other and higher duty of attending to the needs of a human soul. The first act of deception, it may be, stands waiting for the correction which we alone can give. Silence on our part may be interpreted by the child as a sign of assent or forgetfulness of the bad action, and he is encouraged to repeat it — only, perhaps, in a more secret way. Shall we be better prepared, or have any more time than we had before to correct the fault after it has grown into a habit? There can be nothing small or trivial in any act of the child which needs the slightest correction.

The habit of obedience stands first among the best habits of childhood. In his earlier years the child obeys implicitly without asking for reasons; that is, he thus obeys if we have not been careless, inconsistent and vacillating in the exercise of our authority. Our will is his will in these early years, and he is satisfied to have us regulate his conduct. Later he begins to desire to exercise his will, and demands more frequently than before reasons for our denials of his requests. All this may be a sign of development, and his growing independence should be respected, and even anticipated. We must not assume that the child is always obstinate or wilful when he demurs or hesitates. The fault may be partly our own. If we give a thoughtful consideration to every request

before our decision is made, and then uniformly adhere to the decision when it is made; if all our judgments are for the best interests of the child, and we take pains to make them appear so to him; if, in a word, the child has confidence in our wisdom, there will be little or no opposition on his part to our judgments as they are given. But if we give our decisions in a hasty way, considering them after they are given rather than before, or if our decisions are arbitrary, with no apparent justice in them, even to the child himself, there will be much opposition on his part, not only to our unjust decisions, but to all decisions we may give. I do not mean to say that even with the greatest care from the first, our will and the will of the child may not sometimes come into collision. Adverse conditions may exist over which we have no control. The child's mind or our own may be in an unhealthy state through sickness of the body; frequent change of masters may be made whose methods do not agree; or the child may inherit a quick temper, which sometimes shows itself very early in life. All these conditions or any one of them may prevent prompt and willing obedience. But generally it may be said that, if proper care is taken, there will be little need of an active exercise of authority on our part, and that we shall never need to do what some parents and teachers regard as necessary, namely, to break the will of the child by severe punishment. Sternness and even severity may be at times necessary, but they should be exercised — and be seen to be so exercised — in love and sorrow rather than in a hasty or angry way, as too many commands and punishments are given. In connection with this subject it may be well to recall what Swedenborg has said about the natural resistance of young children, which all of us have recognized: —

"Several times when a number of infants have been present with me in choirs, — while they were as yet altogether infantile — their voices were heard as something tender, but confused, proving that they did not yet act in unison, as they do afterwards when they become more mature; and what I wondered at, the spirits who were with me could not refrain from leading them to speak. Such desire is innate in spirits. But I observed that on all such occa-

sions the infants resisted and were unwilling to speak as they were led. Their refusal and resistance were attended with a species of indignation, as I often perceived; and when they were permitted to speak freely, they only said *that it is not so.* I have been informed that such is the temptation of infants, permitted in order that they may learn and become accustomed, not only to resist what is false and evil, but also that they may not think, speak, and act from others; and therefore that they may not suffer themselves to be led by any other than the Lord alone."—H. H., n. 343.

Obedience to parents and teachers looks to and prepares the way for obedience to the Lord. The child who learns to obey his natural guardians will easily learn to obey the Lord and His commandments. And the freedom into which he is gradually led to act according to his ideas of right respecting worldly affairs, will lead him into that true freedom in which he compels himself to conform his acts to every part of the Divine law which he understands. Thus he is led from external obedience to internal; from the exercise of his natural faculties to the exercise of his spiritual faculties; from earth to heaven. In training the will, the cultivation of self-reliance and self-control should not be lost sight of. The foundation for this most important work is laid in early childhood when the impulses of the child are held in control by the will and authority of others. The same work of subjection goes on, only instead of obedience to others there is substituted self-obedience or self-control. The transition time is most important and we cannot be too careful in leading the child into a proper exercise of his power and desire to control his own acts. Strength of will, like that of the intellect or body, can be gained only by exercise. We should therefore gradually lead the child to depend less and less upon others, and more and more upon himself, until he is possessed not only of the desire but of the ability to govern his own conduct according to his highest ideas of what is right. This is done by constantly widening the child's circle of self-activity, by allowing him to have an increased feeling of responsibility for what he does, by explaining to him the reasons for our requests or advice, and by giving to him at all times our friendship and

sympathy. Not to do this is to encourage irresolution, a weak dependence upon others, and worse than all a habit of deception. Who has not felt in his own life or seen in the life of others, the effects of habits which grew and flourished in early youth as a direct consequence of distrust, and an unsympathetic exercise of authority on the part of parents and teachers during that critical time? Deception in its most insidious forms is perhaps less likely to be encouraged in the home than in the school, where the discipline is necessarily quite general in character; and yet there is danger everywhere and at all times, of misleading the children into habits of deception and secrecy, resulting, it may be, in that hypocrisy of life which received such severe condemnation of the Lord while he was upon earth.

Self-government should be early exercised in the control of passion. All who have seen the out-bursts of temper in the little child, which seem to remove for the time all traces of heavenly innocence and to invite the presence of evil spirits, can but realize how harmful such out-bursts must be. During infancy and early childhood the occasions of anger should be carefully avoided, and, whenever they occur, the child should be gently soothed, and brought into better states as soon as possible. Later in life he is to be led into that power of self-control which will enable him to bring himself into other and better states. Above all should we be careful to choose proper times for correction. If the child is angry when he has done wrong, most patiently should we wait for those states of peace to come during which we know words of counsel and correction will be received. What possibilities for good may there not be in the first quiet talk after a wrong has been done or the passions have been excited; or in that hallowed time when there

> "Comes a pause in the day's occupations,
> That is known as the children's hour."

Unselfishness may, as we know, assume almost countless forms, which should be begun and preserved in the child from a very early age. It should show itself in sharing with others any good thing which he may have; in denying him-

self a present pleasure for the good of others; in deferring to others, and especially to his elders; in overlooking the faults of others and recognizing what is good in them; and in all things in doing to others as he would have them do to him. But unselfishness is a plant that cannot grow in the midst of weeds. It will not be practised by the child if an example of self-seeking and self-conceit is constantly acting upon him. It cannot be expected to mark the conduct of the child when undue praise is given to him for all that he does; when discouraging and cynical remarks are constantly made before him about others; when every whim or fancy of his is gratified, and when all his acts are so directed by others as to contribute to his own pleasure or interest alone. Witness the "spoiled" child who is being chided for some offence. See him come to his own rescue as if he, like the king, could do no wrong. He stands not for truth or justice but for a false sentiment of self-vindication which has been encouraged in his life. Surely we should be warned by such an exhibition of selfishness — so far removed from the child-like innocence which the Lord blessed while he was upon earth and which he still blesses.

The habit which most conduces to unselfishness in the child is that of working for others. Approbation by parents and teachers may often be used to encourage him in serving others, but there should be carried from childhood into manhood the habit of working for others, with no incentive other than a desire to do them good and a consciousness of being helpful in the world. To accomplish this there should be some regular, useful work for him to do in the home. It may be only the dusting of a room or preparation of fuel for a single fire, but it should be done regularly as a part of his daily life. Without such habits of useful service, the child may grow up with the assumption that he is doing a service to others by allowing them to serve him. With the habit of serving others well established, he will go out into the world better prepared to fill his allotted employment, with the love of use which will make him a better citizen in the world, and which will be an essential element of his regenerate life.

I have spoken of the mischievous character of deception in the young. The same might be said of other forms of untruthfulness which will appear very early unless great care is taken. Sly evasions both in word and deed, unfulfilled promises, exaggerated descriptions of what has been seen, one-sided and colored accounts of wrong done, all these and many other forms of untruthfulness need most careful management, and happy is the father or mother who sees that they do not exist in the child. There are few qualities of childhood more full of grace and at the same time more full of promise for the future, than that of open-hearted, sincere truthfulness.

A reverence for sacred things in the child is most important, as a foundation for present instruction and future spiritual experience. In forming habits of reverence almost everything depends upon home example. If we in the home treat spiritual subjects slightingly or never refer to them, if we joke about the stories or facts contained in the Bible, if we are never seen upon our knees in prayer or are never known to read the Word, if we do not regularly attend Divine Worship in church or do not have it in our homes, we should not wonder at our children's want of reverence, or at their desire to leave a church where internal piety and self-sacrifice are demanded, for the external attractions of other churches. But if we make every act an expression of love to the Lord, if we openly venerate all that He teaches and take every opportunity to lead the child into states of peace when instruction can be given, we need have little fear lest the truths of the Church find a ready reception in his mind and lest he become a faithful member of it. Frequent mention is made by Swedenborg of receptive states induced by reading the Word. Of the effect of such reading by children he says: —

"The Word was given that heaven and earth may be united, or angels united with men; on which account it was so written that by the angels it may be apprehended spiritually while by man it is apprehended naturally, and that a holy influence may thus flow in through the angels by which the union is effected. . . . The historical parts were given that children and youth may be initiated thereby into the reading of the Word; for they are delightful to

them and are retained in their minds; and through these, communication is thus given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual love. This is the reason that the historical Word was given."—A. C., n. 6333.

"When these and such like things (of the Word) are known and thought of by an infant child, then the angels who are with him think of the Divine things which they represent and signify; and as the angels are affected by them their affection is communicated, and causes the delight and pleasure which the child derives from them, and prepares his mind to receive genuine truths and goods." —A. C., n. 3665.

Any statement, however brief, of the child's life is not complete without some reference to his amusements and recreations. The very fact that play is natural to the child, and that it may be long continued, is evidence of the helpfulness of it. How it shall be made to serve the highest ends we may well give diligent heed. That play is not allowed to enter enough into the life of the child is sometimes painfully manifest in some homes, from which the children are driven away to seek the recreation which they crave, in other and perhaps more exposed places. Again, in some homes the simplicity and innocence of the child's recreations are much impaired by substituting the recreations of men and women. It sometimes seems that in providing amusements for children as in dressing them, the main object with some people is to gratify and please admiring spectators; as if, forsooth, the child is a play-thing to be used for our entertainment and amusement! Three things should characterize the amusements of children. Simplicity, innocence, and the protection or participation of older people. We are too careful of our dignity or too little mindful of our interests and the interests and pleasure of the children, when we refuse to enter into their sports and become one with them.

I have mentioned but few of the many virtues which should be begun and encouraged in the life of the child — but the few I have given will serve to illustrate the importance of beginning early to bring into life the truths of the Church.

What has been said also may call attention to the relation of doctrine to life, and the influence which each has in regeneration. Instruction both in natural and spiritual things is all-important, and we should not have less of it than there is; yet is all instruction useless, and perhaps worse than useless, when the life of the learner is in direct opposition to the truths that are learned. If it should be known that there was a school or family in which children were distinctly taught that the evils prohibited by the decalogue were allowable and right, there would go up a cry of horror from one end of the country to the other. And yet such lessons alone could do no more harm than is done in any one of the thousands of homes to-day where the same faults are engrafted into the life of the child by example and permission.

The question for each one of us to answer as we contemplate the sacred trust which has been placed in our hands, is a question which is asked by the Lord himself: "If a son shall ask bread of any of you shall he give him a stone?" Shall we so direct the life of the child that his heart will be receptive of good, or shall we by careless indifference allow him to form such habits of life as will make his heart a heart of stone? Shall we train his affections and desires, or shall our efforts be directed to the training of the intellect alone? Shall we coöperate with the Lord and his angels in preserving the innocence of the child, or shall we allow examples of wickedness to have their influence upon his tender mind? Shall we through our influence as parents and teachers frequently lead the child into states of affection and peace, to be impressed upon the memory and carried into the struggles and temptations of later life, or shall we coldly neglect this high duty and privilege, and allow states of vexation and perhaps contention to take their place? Shall we, in a word, look toward heaven and direct the child's steps thitherward, or shall our eyes be directed to earth and all that we do for the child be done for this world alone?

There can be no doubt as to our desire and purpose. The only doubt is as to our strength to do the work which is committed to us and which we see should be done. We have

much to aid and encourage us. In the first place we know that we have the Lord and the angels to help us. We know, too, that the work is not to be done all at once. Little by little the journey of life is made. States of sweet rest and refreshment precede and prepare us for each new trial. In this way strength will be given us from heaven to make effective every good purpose which we may have to direct the steps of our children aright, for "Even so it is not the will of your Father who is in heaven that one of these little ones should perish."

Waltham, Mass. JOHN T. PRINCE.

MATINS.

O SOFT silver edge of the beautiful Bay!
Dark and grey are the skies, the waters are grey;

But a fringe of pale light, as pure as a smile,
Marks the edge of the Bay for mile after mile;

Lights up the dim form of Mount Hope with its light,
Till the old quartzose ledge comes slowly in sight.

No sun can I see, for the sky is all cloud;
As grey, dim, and dark as a Capuchin's shroud;

Yet I know by this light which gleams on the Bay,
The sun must be shining,—in the heavens it is day;

And down through some cleft in the cloud, the fair light
With blessing comes freighted, to banish the night;

In words of sweet light, its "Good Morning" to say,
With love to the world, as it rises to pray.

Fall River. JOHN WESTALL.

THE TABERNACLE OF THE NEW CHURCH.*

"LOOK upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."—ISAIAH xxxiii. 20, 22.

That Zion and Jerusalem are everywhere employed in the Sacred Scriptures to denote the Church, internal and external, is well known to every New-Churchman. Indeed it would be impossible to attach any other meaning to them and read the Divine promises intelligently. All those passages especially which describe how Jerusalem should be built up again on her former ruins would be untrue without this deeper, spiritual meaning. And the very idea of a material city with its streets and walls descending out of heaven from God, and measuring twelve thousand furlongs, is simply preposterous. But that we can see in this description a type of the Lord's New Church we feel quite sure. What more natural than to believe that Jerusalem of old, the centre and seat of all Jewish worship, where was the temple with its altar and where the three great feasts were held, should be symbolically used to denote the Church itself? Indeed the Scriptures themselves assert that "Jerusalem shall be called a city of *truth*."—ZECH. viii. 3.

That the New-Church teachings are such a "city of truth" it would seem that we have every reason to believe. The Lord said that after he had departed from the world he would send the Comforter "the spirit of truth" which should guide men into all truth. Also that the time would come when he would show them plainly of the Father. And furthermore he said "I have many things to say unto you but ye cannot bear them now," implying that the time would come when he could reveal himself more plainly and they could bear it. That time we believe has come. Not that all truth has been made known. Not that the sun which is to climb

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the eastern sky and fill all the earth with his full-orbed splendor has attained his meridian height. But the blush of dawn is seen. The light begins to gild the mountain tops. Enough is seen to convince us that the day is coming; that a new city has descended from above; that a new revelation of Divine truth has come from God out of heaven; that it is a complete and symmetrical whole like the city which was seen to lie foursquare; that every entrance truth is a gate of pearl; that every walk of life is of brotherly love, even a street of gold, and that every truth necessary to the soul's salvation is like a jasper stone clear as crystal. And that the time has come when something of this heavenly city can be shown to the world and her plainer truths of life made known we are strongly persuaded. When we seem to see the world changing its creeds and relinquishing year by year its old dogmas, not knowing what to believe, and we ourselves verily possessed with a clear and rational system of Divine truth, it would seem to be our blessed privilege to open our treasures so far as we wisely and safely may, exclaiming with the prophet, "O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

Let me not seem to advocate any injudicious or indiscriminate dissemination of the doctrines. To my mind little use can ever come from any work of this kind where there is not cordial reciprocation. The law of coöperation exists not only between the Lord and man, but between man and man. It is not enough that we are ready to give. Before the work is complete there must be those ready to receive. We cannot really give anything unless it is received. We cannot give our hand to a brother in the most hearty good will, unless he will take it. There must be working; and there must be coworking. Without coöperation even the Lord's efforts are in vain. "He could do no mighty works there" it is written, "because of their unbelief."

Applied then to our work as societies and as an association our duty becomes plain. Work in those places and in such a way as to enlist coöperation. And no more effectual

method of accomplishing this result has suggested itself than that of fostering the small centres of Church life. Where there are two or three gathered together in the name of the Lord of the heavenly city there we have a nucleus, and with that nucleus we are sure of some coöperation. Let the public lecturer spend his efforts there; but let the association not limit her work to the lecturer. The truest, deepest, richest, grandest work is that of the pastor or regular minister. Let the lecturer go forth and break up the fallow ground, but let him be assuredly followed by the quiet, constant, fatherly care of one who can watch over, advise, sympathize with and feed the deeper wants of his flock. Providing for such work is eminently fitting an association. Watching over and caring for these young and tender beginnings of church life, is especially becoming that Jerusalem above, which is indeed the mother of us all.

This brings us face to face with what to my mind should be a leading characteristic of those who embrace the heavenly doctrines, namely, an earnest, sincere, yet quiet life. "Thine eyes shall see Jerusalem a quiet habitation." It is not a church which, in its truest form, is designed to make any great demonstrations. Feeble as to numbers, it is scarcely recognized among the religious denominations of the world. Yet happily it is becoming better and better known. Scarcely a thoughtful minister of the land feels equipped for his work without having in his possession the leading volumes of this faith. So that while her acknowledged believers are few, we know that the real Church is not at all commensurate with her numbers. How far the influence of that city, heaven-born and situated upon a hill, may extend, neither man nor angel can comprehend. How far her beacon light may flash, we know not. On to what distant shores her waters of truth may break, we cannot tell. Go as far as we may, in whatever direction, to estimate the extent of the Church, and may it not be asked of us as the prophet inquired of the man with the measuring rod in his hand, "Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof"?

But to measure the true Church by any iron rule we hold, is an utter impossibility. The real Church is the spirit to do good, the effort put forth against evil, the endeavor "to do justly, to love mercy, and to walk humbly with our God." How much of this there is, is known but to One. To measure the Church by her number of members, which is the usual measuring rod, will never do. Nor indeed would any mere intelligence in the doctrines be any fair criterion by which to judge of her. There is only one test of true discipleship, and that is, love or life. "Ye are my disciples indeed if ye have love one to another." When the depths of my brother's heart answer back to the depths in my own, I know he is my brother. I know of no other test of brotherhood. I know of no other measuring rod for the Holy City except that which the angel had, which was of pure gold, pure love.

While, then, the Church of the New Jerusalem is limited as to numbers, let us not attempt to measure here real influence by any ordinary measuring line. Her use is a distinct and deep one. While it would ill become us to feel superior to others, or in any way boast of our possessions, may we not in all kindness, and in the deepest humility, yet affirm that the Lord hath indeed "done great things for us whereof we are glad"? Though the New-Church tabernacle is small, "a quiet habitation," who can more deeply penetrate into the mysteries of the kingdom of heaven than her disciples? Who with greater devotion can kneel at her shrine? Who, like Mary of old, can more fondly and really sit at the Master's feet and hear those words of sweetest comfort, words which are verily "spirit and life"? Who can draw more near that Divine, perfected, glorified form to accept the bread from His hands, or to "worship Him in spirit and in truth"? Nay, who with fonder hopes can kindle the fires of self-sacrifice off of love's holy altar? or more surely feel the Divine benediction as it falls from our Master's own lips, "Peace be within thy walls, prosperity within thy palaces"?

We cannot too strongly emphasize the fact that the New Church is a "quiet habitation." This is what we want spiritually as well as naturally — a habitation. The soul as well as

the body needs a home, a place to dwell in, and it is not happy till it finds one. And this to my mind should be the primary object of every Society of the Church to provide a desirable, comfortable home where her children may be properly nourished and cared for. More important, more urgent, more emphatic, more vital by far than any missionary efforts, valuable, too, as they are, is the need of providing a home and nourishment for those who cannot find food elsewhere, and who assemble within the walls of the New Jerusalem, asking, seeking, and praying for the very bread of life. Every one to be spiritually content needs a definite, reasonable faith in which he can rest, and such to the New-Churchman are the heavenly teachings where he can settle down as in a home and feel that he has not to move from it. Once accepted, and he feels like living and dying in them, exclaiming with the Psalmist, "This is my rest forever; here will I dwell; for I have desired it." Or like the Israelites of old, after wandering in the wilderness in a solitary way, hungry and thirsty and their soul fainting in them, he has at last found a city to dwell in, and behold! it is a "quiet habitation," a "tabernacle that shall not be taken down."

Such, it seems to us, is the tabernacle of the New Church. It is a dispensation of truth which we humbly believe is to always be. It is no man-made thing. It is nothing which human ingenuity, even in its most gifted hours, could devise. It is God-given and heaven-born. Not one of her principles can be shaken, not one of her doctrines explained away; for founded upon the eternal rock of truth, she is a "tabernacle that cannot be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." But into her holy precincts are to be gathered all nations, and peoples of every tongue. It is some day, we hope, to be established on the top of the mountains of love, and then shall all nations flow into it. And then may it be as the prophet declares, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

That such is to be her position in the future, we feel is no

idle fancy, but what the Lord everywhere in his Word has led us to expect. The description of this Church as a tabernacle or tent fastened firmly by stakes and cords to the earth, is designed, we firmly believe, to offset the popular misconception that her truths are ideal or imaginary. "Your teachings are very beautiful and ingenuous," say some, "but they are not practical." How strange such remarks sound to a New-Churchman! Our teachings do, it is true, give us a most delightful picture of the other world. They paint in colors both beautiful and true many of those incidents and scenes which the "eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive," but it is only to make that world more real to us. It is to teach us that when we pass on we shall yet be real human beings, living in a substantial world, and capable of engaging in some definite use, in the performance of which we shall be most happy. But much as they teach us of that world, our teachings after all have mainly to do with this. They explain to us the fundamental principles of all happy life here as well as there, and prove beyond a doubt that that life is but the continuation and outgrowth of this here below. This is the foundation, that the superstructure. This is the root, that the branch and fruit. Every trait of character which is rooted here will flower in its beauty above. Every principle of that higher life finds its ultimate here below. Every teaching of the Church runs out like the cords of the tabernacle, and is fastened to some earthly principle, and becomes confirmed by the Word in its letter. Every new truth of science, even, is but a new stake by which the tabernacle is strengthened. Our teachings, then, are not fanciful, treating only of angels and the higher life, but they come down and apply to us in our work and lives here below. "Behold the tabernacle of God is with *men*," not angels. It is staked down to the earthly life.

So far is the New Church from depending, as some have supposed, upon anything else than the very Word of God for her principles, and so far, too, from relying exclusively upon any deeper, hidden meaning in even this, that she heads one

of her leading chapters in this wise: "That all doctrine ought to be drawn from the literal sense of the Word and to be confirmed thereby;" "it is thence only that doctrine is afforded."

The doctrinal cord which holds the New-Church tabernacle is drawn up out of the Word in its letter, where it finds its ultimate fastening point.

In thus setting forth the excellences of the Holy City, which we believe to be heaven descended, let us not seem to speak harshly of those who dwell in other cities. No unkindness should be felt toward those who, in belief, differ even most widely from ourselves. Yea, even toward those who ridicule and spurn our teachings, it doth become us to exercise only the largest charity, for surely "they know not what they do." I am aware that there are those who only mock at the Church. I know there are those who cover her fair and heavenly brow with a mask, and then make her the object of insult and jeer. Nay, I know there are those who point at her with the finger of scorn and call her immoral and dangerous. But this even not to our injury. There are those things in our teachings which to the inquiring mind must for the first time appear strange. But may we not say the same of the Scriptures themselves? God forbid that a mere permission written over the gates of hell should be wrested from its place and made to span the very archway of heaven! When with bowed heads we pass under the heavenly archway of conjugial love, we shall find ourselves introduced into the most delightful paths of angelic wisdom. When our feet walk in her ways, we shall see how beautiful and how true are the words, "It is not good for man to be alone; I will make him an help meet for him."

In very truth we claim no other laws of life than those laid down in Holy Writ. We look to no other supreme authority but the Sacred Scriptures themselves. We warrant no indulgences which the laws of Sinai do not sanction. We worship no finite being though he were an angel. We kneel before no human intellect mighty though it be, "For the Lord is our judge; the Lord is our lawgiver; the Lord is our King; he will save us."

I hardly need remind any New-Churchman how all important the life is. I can conceive of no real, permanent, satisfactory growth of the Church, even in its most external form, which does not result from well-doing; no intelligence which is not born of love, no light which is not of life. When like Peter, James, and John, we ascend the mountain of regeneration and attain the lofty state of love to the Lord and one another, then will the Lord in his Word make himself known to us in his transfigured beauty with his face of love shining as the sun and his raiment of truth as white as the light. But in our lower, natural, undeveloped state he can only say "I have many things to say unto you but ye cannot bear them now."

To a few of our Lord's nearest followers whom he called apart by himself it is said that he expounded the Sacred Scriptures concerning himself, and when he had done so their hearts burned within them. What pleasure it must have afforded them to know more of their blessed Lord and Master! What joy to be let into the heavenly secrets! What a privilege to understand more fully what the Lord was doing for them! It is no wonder that their hearts burned within them when he spake to them of these things. So should it be with us, the few who are taken apart from the world as it were, in order that the truths of his second coming may be made known. What a pleasure should it be to us to be enabled to learn so much of the heavenly life! What a privilege to be entrusted with an entirely new revelation of our Lord as a Divine and glorified man! What a blessing to be given in complete and logical form the mysteries of the kingdom of heaven, to "see the King in his beauty and to behold the far off land!" It would seem indeed that when these truths were presented that our hearts ought to burn within us.

When we look back to the Church in its beginning and see how the two or three gathered together in the Lord's name sacrificed time, means, and strength for the upbuilding of the Church; how the bitter, burning prejudice of the outside world only kindled in their hearts a new and greater zeal; how in their little gatherings of two or three they

would listen, study, ponder over the heavenly teachings, we can seem to see how their hearts must have burned within them. And when we compare the Church of to-day with that of those times shall we find less zeal? I know not. But when I compare the vast numbers of to-day with the few of those days; when I see the dozen theological students to the one of a few years since; when I see societies springing up all over the land verily interested in the heavenly truths; when I meet and feel in these gatherings somewhat of the spirit of brotherly love, I am encouraged, and seem to see those of later times who, as the prophet says, shall not "rest till they have established, and till they have made Jerusalem a praise in the earth;" aye, those who are making her "righteousness to go forth as brightness, and the salvation thereof as a lamp that burneth."

He who penned these blessed truths in the mighty conviction that they were indeed out of heaven from God; he who pondered over the sacred page, reading again and again those Divine words which verily seemed "sweeter than honey to his mouth" and who then with Bible clasped tightly to his breast, fell upon his knees asking strength and guidance from the great Father of all, even he our seer and "servant of the Lord Jesus Christ" has long since passed on. No earthly monument stands to his memory. No church fashioned after his own heart adorns the place where he lived and labored. But the truth which he taught still lives. The fire which he kindled still burns. His ship of truth was indeed embarked upon a superstitious and incredulous age. It has been assailed by the storms of angry feeling and bitter prejudice. It has been kept dark in the night of ignorance and unbelief. But let us, nothing fearing, labor on in humble trust in the Master. Let us go on faithful in our work, earnest in our lives, devoted to our use and kind to one another, knowing that He who watched that little craft on the sea of Galilee is even now caring for this grander ship, and in due season, when the time is ripe, and methinks it is not far distant, will enable her to leave her place of darkness and doubt, and, laden with her heavenly stores, sail forth out into the perfect day. For the Lord God hath spoken it.

Brockton, Mass. HENRY E. GODDARD.

WHAT PHILOSOPHY SAYS OF RELIGION.*

It may be that a "critque of the bases of conduct and of faith" by an instructor in philosophy in Harvard College, will not be sought for so eagerly as, for instance, a volume of Mr. J. Cook's lectures, but there is a vast difference between the two, and it is wholly in favor of Mr. Royce's handsome volume. For Mr. Cook merely seeks fame, with the least labor, but Mr. Royce has studied for years, with no expectation of the applause of an audience, and in the honest effort to obtain truth.

We hesitate to say that Mr. Royce seems to have accomplished his task perfectly, but he has certainly carried that accomplishment so far as could be expected of him, and he would not think of claiming that the work is done. By this work we mean the giving of faith to the Agnostic, the drawing forth of religious conviction from the facts of consciousness, and the harmonizing of pure idealism with faith in absolute Deity. It will be seen at once that the author has entered upon new ground, hitherto almost untraversed, but which must be crossed before the scientist and the churchman can join hands. It is clear that his book deserves the careful examination of both parties, and in fact demands it in justice.

To the New-Churchman, looking hopefully as he does upon the movements of thought, and not dismayed by the unbelief nor by the bigotry of men who have no original thoughts, not believing because he is bid, but because he sees, and not expecting others to believe until they see, such a book as this is most welcome. Not as popular as Drummond's "Natural Law in the Spiritual World," it is comparable with it in importance, and would have as wide a reading, if the philosophy were as popular as physical research. If only the Concord School would leave Emerson, who was never a philosopher

*The Religious Aspect of Philosophy. By Josiah Royce, Ph. D. Boston: Houghton, Mifflin & Co. 1885. pp. 484.

but only a moralist, and take up Royce, who writes like a young man, but who *does* philosophize!

In the introduction we have "religion as a moral code and as a theory." The author declares that religion includes doing, feeling, and believing, and then remarks upon the present state of it, saying: —

"We are not content with what we learned from our fathers; we want to correct their dogmas, to prove what they held fast without proof, to work out our own salvation by our own efforts. But we know not yet what form our coming faith will take. We are not yet agreed even about the kind of question that we shall put to ourselves when we begin any specific religious inquiry."

Proceeding to consider the attitudes of skeptics, he says,—

"For our part we want to be as skeptical as any body; and we personally always admire the freedom of motion that pure skepticism gives. Our trouble with it all, however, is that, after we have enjoyed the freedom and the frosty air of philosophic skepticism for a while, we find ourselves unexpectedly in the midst of philosophic truth that needs close examination. The short and easy agnostic method is not enough. You must supplement skepticism by philosophy; and when you do so, you find yourself forced to accept, not indeed the old theology of your childhood, but something that satisfies, oddly enough, certain religious longings that, as a skeptic, you had carefully tried to forget. Then you find yourself with what you may have to call a religious doctrine."

The author divides his treatise into two books, entitling the first "The Search for a Moral Ideal," and the second, "The Search for a Religious Truth." In the first book he discusses idealism and the warfare of moral ideals, criticizes the modern doctrine of altruism or unselfishness, and goes on to vindicate "moral insight" which is, as Mr. Royce explains it, Mr. Arnold's "sweet reasonableness" in its purely intellectual aspect.

In the second book, we have two dry chapters on the "World of Doubt," and the "World of Postulates;" and then, under the heads of "Idealism," and the "Possibility of

Error," the author draws near to his goal by concluding that,—

"The conditions that determine the logical possibility of error must themselves be absolute truth."

Skepticism, the author contends, rests on the idea that certain opinions may be false. But to say that they are false is to imply that there is truth which has been falsified. Skepticism itself, therefore, holds to the existence of absolute truth. Here Mr. Royce touches bottom and soon leads us to the shore. About this time he addresses himself to the "single lingering fellow-student," who is supposed to be keeping up, but this is unnecessary; it is not so uninteresting nor so difficult to follow when good sense leads the way.

The result of all the reasoning appears in the chapter on the "Religious Insight," and here we meet with the dictum, "All truth is known to One Thought, and that Infinite."—

"The one highest activity, in which all human activities join, is known to us now as the progressive realization by men of the eternal life of an infinite spirit."

"You that have been willing to devote yourselves to humanity, here is a life greater in infinite degree than humanity. And now is it not a help to know that truly to serve humanity is just the same as to serve this Infinite? For whatever had seemed disheartening in the baseness and weakness of man loses its discouraging darkness now that all is transfigured in this Infinite light."

As to the author's present attitude, he says frankly in conclusion,—

"In short, the present doctrine is the doctrine that in the beginning was the Word, and the Word was with God, and the Word was God. So far, said St. Augustine, Plato had gone. So far we have gone. Beyond that, said St. Augustine, the truth was not revealed to human wisdom, but only to humble faith. Beyond that, with the rational consequences that we have been able to draw from it in the foregoing, we are frankly agnostic."

But this is a very hopeful and luminous agnosticism, because it does not vaunt itself. It only lacks further study, namely, into the Will, to bring it to a position in which the

Scriptures will speak its thoughts, and in which it will see eye to eye the Divine One. Natural religion is an excellent base for that which is descending out of heaven from God, if only a man does not resolve to stay in it and to live under ground. Then the light that is in him is darkness, but otherwise it shineth more and more unto the perfect day.

Bridgewater, Mass. THEODORE F. WRIGHT.

SURSUM CORDA.

HYMN FOR ASCENSION-TIDE.

I.

A WONDER amazing
At earth's midnight hour!
The ages are gazing
In awe at its power;
The great secret telling
How anguish is stilled;
The evil dispelling,
The Word is fulfilled!

II.

O hearts that have carried
Your sorrows untold;
The Helper that tarried,
Come here and behold!
What prophets have spoken
The trial ensures;
By tortures unbroken
'Tis Love that endures!

III.

O Love ceasing never
From thee what can part?
What height or depth sever
From thy thirsting heart!
Now opens the portal,
O blest Jesu mine,
Of mansions immortal,
Of mercy Divine!

Urbana, Ohio. FRANK SEWALL.

THE WORSHIP AND LOVE OF GOD.

The new editions, in Latin and in English of a work* of Swedenborg which is probably of all his published works the least read, known, and understood, merit attention. They are both published under the editorship of the Rev. Thomas Murray Gorman, of Oxford, England, in uniform size and binding, and are executed in beautiful, clear type and faultless taste. The editor's hand does not appear in the Latin edition, save, we presume, in the careful proving of the text; but in the English volume the translation, which is that of the Rev. John Clowes, is preceded by an Address to the Reader, in which Mr. Gorman states his own views regarding the importance of the work, and makes the somewhat remarkable assumption of being the first, not excepting the venerated translator himself, to accept the work as containing a real account of the creation of man. His words are as follows:—

"To acquire an accurate notion of even the primary principles of Swedenborg's teachings—not to mention particulars and details—is no easy task. Nor is there any short and simple method of study to attain to even this end, that could be recommended with confidence. Swedenborg must be taken as a whole, his genuine works studied as a whole, and in detail, if he is to be understood. It is said his *genuine* works, for he has long been the victim of voluminous and wicked forgeries hitherto unexposed. This subject, however, must be considered in another place. Among his numerous published, and of course undoubtedly authentic works, two, in particular, must be sedulously studied by any one who wishes to obtain a clear and adequate conception of the true

* "De Cultu et Amore Dei." Ab Eman. Swedenborg. Ad Fidem Editionis Principis 1745 Londini Excusæ denuo edidit Thomas Murray Gorman, M. A. e Coll. Hert. Oxon. Londini: Apud Kegan Paul, French, et Soc. MDCCCL XXXIII.

"On the Worship and Love of God"; Treating of the Birth of the Earth, Paradise, and the Abode of Living Creatures; also of the Nativity, Infancy, and Love of the First Begotten, or Adam. Translated from the original Latin of Emanuel Swedenborg. New Edition. London: Kegan Paul, Trench, and Co. 1885. Duod. pp. 253.

aim and object of his life's labor and mission, and a real insight into the principles he has taught. These are, first, the small but truly golden essay entitled 'Prodromus Philosophiæ ratiocinantis de Infinito, et Causa Finali Creationis; deque Mechanismo operationis Animæ et Corporis'; and, second, his 'De Cultu et Amore Dei,' of which the present work is a somewhat imperfect translation. Both have been either entirely neglected, and even despised, or else strangely misunderstood, by professed students and expositors of our author. . . .

"With respect, then, to the 'Worship and Love of God,' strange to say, it still remains a sealed book even to professed students of Swedenborg. For the first time in its history, so far as the present writer is aware, a claim is here made on its behalf, as being an essential constituent of that unique series of publications, which those who take the necessary pains to understand, will find to contain a full justification of the author's solemn and repeated averment that he had been prepared from his earliest youth for the high and sacred office to which his Divine Lord was pleased to call him in the year 1743. It is here also claimed for this treatise that it contains a real and quite intelligible account revealed in supernatural light, and to an intellect prepared to comprehend and able to teach it to others — of the origin of the first human pair in this our earth, and that this account is, moreover, in complete accord with and actually contains the true literal and natural meaning of Genesis ii. 7."

Of the Rev. Mr. Clowes's erroneous judgment of the work, Mr. Gorman says: —

"It may seem ungracious to direct attention to several gross misconceptions into which Mr. Clowes has unwittingly fallen in the remarks which he has made on the character and the purpose of the treatise in question."

He proceeds to question the accurracy of Mr. Clowes's presumption that the "De Cultu" was written previous to the opening of the author's spiritual sight in 1743: —

"The simple truth is, however painful it may be to state it, that the venerable translator and those who have blindly followed him in this matter, have failed to grasp the real character, scope, and purpose of this most profound treatise. . . . The true sense in which Swedenborg uses the carefully-chosen Biblical terms 'Only-begot-

ten' and 'Prince of the world' was from the first misconceived, and the misconception seems mainly due to that superstitious horror of the literal sense of Holy Scripture which so distinctly marks the crude lucubrations of so many professed receivers of Swedenborg's doctrines. As a consequence the remarkable treatise in question, on the most difficult and interesting of all subjects of human investigation — the final purpose of creation, with all the scientific problems it necessarily involves—has been almost entirely ignored even by Swedenborg's own most ardent friends and admirers. They have not only failed to understand and make use of it, they have depreciated it, and in some instances profanely ridiculed it. The general public of course know nothing of it. Such, hitherto, has been the strange fate of this most essential link in the perfect series of the author's authentic writings. . . .

"Here then for the first time in its unhappy history, a claim is made by the present writer for this amazing product of the most enlightened and cultured of human intelligences, as being a *bona fide* account of the creation of the first human pair on this earth, as being, therefore, an integral part of the author's message to the Church of the last century, then in ruins. . . . All who admit without reserve the peculiar and transcendent claim to supernatural enlightenment made by Swedenborg under sanctions so solemn and sacred are *bound* by strict and necessary consequence, to accept the 'Worship and Love of God,' as containing the only true and wholly intelligible theory (to use the popular term) of the creation of the first human pair on this earth, that has yet been given to the world; that no other is needed and that all others are erroneous. They are forced to concede this, or to deny the fact of Swedenborg's Divine call to his sacred office."

As an evidence of the authority which Swedenborg would himself attach to the book in question, Mr. Gorman cites "The True Christian Religion" No. 33, where reference is made to "My Works concerning creation," the works manifestly including, as Mr. Gorman thinks, the work before us. He also holds it to be beyond dispute that the work was written two years after the author's illumination.

However the case may be with our English brethren, we feel confident that a large number of intelligent readers of Swedenborg in America, both laymen and ministers, will regard the above assertions of Mr. Gorman as to the low and

unworthy estimate in which this work is generally held, as demanding considerable qualification. Those who have read the essay entitled "A Drama of Creation, *a Study of Swedenborg's work entitled the* 'Worship and Love of God'" which was published in the *New-Church Review*, October, 1882, having been previously read before, and favorably received by the American Conference of New-Church Ministers, will remember that the writer of that treatise does not hesitate to ascribe to the work the highest value consistent with its author's own declarations concerning it, assigning it its true place in the series of his works as constituting really the close of the 'Principia.' "It is," says this writer, "as its author says, a 'work of the understanding, constructed by the thread of reason.' Such was the 'Principia,' such were the 'Economy' and the 'Animal Kingdom.' In the same category with these must we place this wonderful work which crowns the whole as the creation of man and paradise crowns the creative week. In this the drama of creation which began with the 'First Natural Point' in the 'Principia,' reaches its majestic close." In the *Words for the New Church*, No. VI., the writer of an able article on "Science and Philosophy" assigns to the work before us a place among Swedenborg's synthetic or authoritative writings.

"On entering upon his work, Swedenborg turned his back upon his former analytic studies, and more in the style of a seer and a poet he described the creation of the universe and of the first-born among men. . . . All is filled with the fervent exuberant life of first creation; yet his rhapsody goes over ground which had been carefully *surveyed and measured out by his rational thought.* His flight is that of an eagle, but it is *determined and directed by the principles and results at which he had arrived by his previous analytic studies.*"—*Words for the New Church. No. VI.*

We have italicized those passages which seem to us to indicate that the work has not so entirely failed of appreciation, in this country, at least, as our esteemed Oxford editor represents. If we cannot take precisely the ground he does regarding the alternative presented at the close of the passage last quoted from him, it is not because of any lack of admira-

tion for the work, or hesitation to accept anything the inspired author plainly sets before us as revealed truth, but because of the author's own declaration that the work is written "according to the leading of the intellect or the thread of reason," and that it accordingly appeals to our rational approval for the authority it shall have as a treatise in natural science; or, in other words, to quote again Swedenborg's own language in the "Adversaria," when treating of the creation of man out of the dust of the earth: "*Fides sit penes lectorem.*"—*Adversaria*, GEN. i. 7.

While we are grateful to the editor for these handsome editions of a work which is sure to grow rather than wane in general scientific as well as theological interest, we regret that he did not think it worth while to add the fragment of Part III. now accessible in the photolithographed writings, but as yet untranslated and not available to the general reader. Mr. Gorman indulges in some severe criticisms of the English translations of the London Printing Society, going so far as to charge the same with "gross unfaithfulness." Of the last edition of the fifth volume of the "Arcana," Mr. Gorman declares: "It is highly discreditable to those who are responsible for its production. It abounds throughout in the most absurd mistakes, displaying amazing ignorance both of English and Latin." As the London edition is made the basis, we believe, of a widely-published American edition of the writings, a criticism such as this demands attention, and we include it in our notice of the work before us for this reason, and not because germane to the subject, or because we are prepared without further examination to endorse so sweeping a condemnation. If the facts are as stated, we shall all be largely indebted to Mr. Gorman for so important a discovery, however humiliating it may be. Mr. Gorman's allusion to the "voluminous and wicked forgeries" of Swedenborg "hitherto unexposed," excites our curiosity, and we hope he will not long leave us in the dark regarding so important a matter, if he is possessed of the information this remark would imply.

Urbana, Ohio. FRANK SEWALL.

SWEDENBORG STUDIES.

THE LORD'S TEMPTATIONS IN THE WILDERNESS.

THE Lord's temptations in the wilderness are spoken of in Matthew, Mark, and Luke, but Mark merely states that he was tempted without giving any particulars.

Swedenborg says of the Lord's temptations in the wilderness —

"That they involved *all* the temptations which the Lord sustained when he was in the world;" and he adds, "the reason why the Lord's temptations were so briefly described is because he no otherwise revealed them; nevertheless in the internal sense of the Word they are described at large."—A. E., n. 405.

Matthew and Luke give the trinal order of the temptations in the wilderness, which, as Swedenborg says, shows that the Lord was tempted from three planes of life.

In A. C., n. 1690 it is written:—

"The love which was the Lord's veriest (*ipsissima*) life is signified by this, that 'He hungered,' etc. That he fought against the *love of the world*, or against all things relating to the love of the world, is signified by this, that 'the devil took him up into an exceeding high mountain and showed him all the Kingdoms of the world in a moment of time', etc. That he fought against *self love* and against all things relating to self love is signified by these words: 'The devil taketh him up into the holy city and setteth him on a pinnacle of the temple,' etc."

We can easily see that this analysis is the true one; for hunger, as being one of the strongest, deepest, and most demanding of physical desires, may well be taken as the representative of an inmost temptation.

That the Kingdoms of the world suggest the love of the world is self evident.

The temptation to *save himself* while casting himself from a height,—while violating the laws of his own order,—plainly involves the intervention of self love or the protection of self

at the expense of the Divine love and in total disregard of its legitimate functions.

A little shade of difficulty arises when we consider A. E., n. 405 where we are given this explanation: "'And the devil, taking him up into a high mountain showed him all the Kingdoms of the world in a moment of time.'—LUKE iv. 5. By this is signified that the devil tempted the Lord through [*per*—the English translation says *by*] the love of self, for this is signified by a high mountain." Then Swedenborg goes on with the discussion of the subject of temptation in wider applications. We remember that Swedenborg said in A. C., n. 1690 that the being taken up into a mountain and being shown the Kingdoms of the world related to the love of the world. At a superficial glance these statements seem to conflict; but there is not only no essential variance, but entire harmony between them. In the "Apocalypse Explained" he is speaking in a general way of temptations, not going into particulars; the idea of the *mountain* is the prominent thought in his mind, for it is the correspondence of mountains that he is seeking to explain from the Word, the verse upon which he is laboring being the fourteenth verse of the sixth chapter of Revelation: "And the heaven departed as a scroll when it is rolled together; and every *mountain* and island were moved out of their place." The love of self is the means by which humanity is always tempted. Through that love we are exposed to other evil loves. Self-love is the inmost of evil, the mountain from which all other evils are looked down upon. Some form of self-elation, or pride, accompanies every human downfall.

When Swedenborg is speaking particularly of the three temptations in the wilderness and compares them, he is very positive in saying that the temptation on the mountain relates to the love of the world. The particular statement should interpret the general, and when it does there is no trouble.

The last and main point is, perhaps, not quite as clear as the preceding. In Luke we read that the Lord hungered, and then was shown on a mountain the kingdoms of the world, and afterwards was tempted to cast himself down. First his

inmost desire was assaulted, then he was attacked through the love of the world, and lastly through the love of self. In Matthew the latter two temptations change places. The attempt of the hells to enter through self-love, precedes in this Gospel the assault through the love of the world.

Why is this order different in the two Gospels? Swedenborg does not tell us. But perhaps we have sufficient light to enable us to understand the subject generally. The Gospels present different phases of Divine truth. They occupy different stand-points. They teach different lessons.

The inmost life is always attacked by evil, but we may be outwardly conscious of more worldliness than self-love, or of more self-love than worldliness. These two loves alternate in taking the second position according to our state. Matthew apparently gives the order of the temptations as they are viewed from the higher or spiritual plane, and so puts the temptation of self before the temptation from the world; Luke apparently views them from the natural life, and accordingly reverses the order.

New-Churchmen very often regard Luke as presenting always a more interior view of truth than either Matthew or Mark. This case seems to be an exception, and perhaps is valuable as an exception in causing us to desist from building up fanciful ideas of the Gospels which are not surely based upon Swedenborg's teachings.

Providence, R.I. WARREN GODDARD, JR.

THE MEANING OF JOB XIX. 25, 26.

No passage was formerly more depended upon to prove the resurrection of the material body than JOB xix. 25, 26, which, in the common version, reads:—

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

"And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God."

There was always a doubt caused by the number of italicized words, including the very subject and object of one sentence,

and the margin always contained the alternative translation of the second verse: —

"After I shall awake, though this body be destroyed, yet out of my flesh shall I see God."

But even Canon Cook, in his recent work on the "Origin of Religion and Language," speaks of distinct statements of the doctrine of the resurrection of the flesh to be found in Isaiah and the Book of Job; and, if we go back to an old commentator like David Parens of the seventeenth century, we shall find him giving as the subject of the passage, "Job's confession of faith concerning the resurrection of the flesh and the life everlasting," and calling it,—

"A noble argument of antiquity and truth for our Christian faith concerning the resurrection of the dead, and indeed of the same bodies which died."

Modern scholarship, however, makes in its honesty the full confession that the translation was erroneous and the influences overdrawn. The "Speaker's Commentary" says, through Canon Cook himself, that Job's expression simply meant that, "whether in the body or out of the body," in some way, "he was sure that after the utter destruction of his frame, of the skin itself, the last fragment of his physical being, he would see God with his own eyes." The belief is also expressed that Job did not refer to a Messiah as a separate person, but to God as his vindicator.

Dr. Davidson, in the volume of the "Cambridge Bible" containing the Book of Job, gives this translation: —

> "But I know that my Redeemer liveth,
> And in after time he shall stand upon the dust,
> And after this my skin is destroyed,
> And without my flesh I shall see God."

Dr. Davidson, by the way, sees no Messianic prophecy in the words which Handel's Oratorio of the Messiah has made so familiar. He also says that "in my flesh" should be "without my flesh." He gives the meanings of "looking from his flesh he shall see God," and "that he shall see God away

from his flesh, that is, without his flesh"; and then says, "The context and general scope of the passage decide for the latter sense. The words do not express *in* what conditions, but *after* what events Job shall see God."

With this preface, which shows the trend of criticism to be in the right direction, removing a long-used prop of a false doctrine, we shall look with interest at what Swedenborg says of the passage. Of course he knew that it did not mean what in his day it was universally supposed to teach. We find him in A. C., n. 5078, stating the true doctrine as to resurrection, and referring the reader to n. 3540 for the explanation of the words in Job xix. Turning to this paragraph and translating closely, we read,—

"Since the fleece and skin signify the externals which are natural as compared with what is spiritual and celestial, and since it was customary in the Ancient Church to speak and write by means of significatives, therefore in the Book of Job, which is a book of the Ancient Church, fleece and skin signify the same, as may appear from some passages and also from this: I know my Redeemer, he liveth, and at last will stand up above the dust, and afterwards these shall be surrounded by my skin, and from my flesh I shall see God.—xix. 25, 26. To be surrounded with the skin, is for that natural which a man has with him after death.—n. 3539. To see God from the flesh, is to see him from a vivified selfhood."

It will be seen that Swedenborg takes no pains to press the words away from the translation common in his day. He explains that the flesh and skin stand for the lower plane of a regenerated nature. He refers to n. 3539 which had stated that after death man is a spirit, but still has natural affections and memory.

In another passage, A. C., n. 3813, he gives the same translation and the same interpretation. In another passage, A. E., n. 1082, he gives the words and a part of the interpretation. We know of no other instances to be studied, except the mere mention in the Biblical Index. As Swedenborg knew that the Book of Job, though ancient and venerable, did not treat of the Lord and his kingdom, and so was not of the Law and Prophets, it seems probable that he did not study it as he did

some portions of the Bible, and that he probably took the translation given by Schmidius.

It will be noticed that in one point this translation differs from that of our Bible. "Destroyed" is changed to "surrounded." The original word may give both meanings, and in several cases it manifestly has the meaning of "surround," as when the border going around or compassing the molten sea was spoken of in 1 KINGS vii. 24. We shall not be surprised if in the end a rendering going not quite so far to the opposite extreme as Davidson's does, and conforming more nearly to Swedenborg's, were adopted as the best translation of this passage.

THE CROCODILE.

THERE are passages in Swedenborg in which the crocodile is spoken of as venomous,—a point of no doctrinal importance, but which we think deserves a brief mention. In T. C. R., n. 491, we read,—

"The ocean gives a dwelling within itself, and also affords nourishment to every fish, but it is not the cause that one devours another there, and that the crocodile turns this nourishment into poison with which it slays man."

The notes of the Correspondence School remark that venom here probably means not poison, but the ferocity of the animal,—a suggestion worth considering with reference to other passages. We turn to T. C. R., n. 45, and read,—

"The love of self causes its desires in hell where it rules to appear at a distance as various kinds of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and poisonous serpents."

Here the expression *crocodili et serpentes venenati* may be understood to speak of the crocodiles as venomous, but is not decisive.

One passage would seem to indicate that the crocodile was fully known to Swedenborg, if we did not notice that he was speaking of what was seen in the other world, and of the surroundings of evil people. He said in C. L., n. 79:—

"I passed through a dreadful wood. There were pools from which crocodiles raised their heads, and gaped upon us with their wide jaws full of teeth."

So another similar passage says of the appearance at a distance in the spiritual world,—

"They who are in falsities from evil, appear as basilisks and crocodiles."—A. R., n. 601.

But the most interesting passage, and the only other which we would remark upon, is A. R., n. 624:—

"The deceitful are signified in the Word by venomous serpents, as by crocodiles and vipers, and the deceit is signified by their venom."

Here it will be noticed that the statement is simply as to the Word and its mention of crocodile. Now in the common version the crocodile is not mentioned by name. It is the fact, however, that recent scholarship would read crocodile for leviathan, and Swedenborg connects, in meaning, at least, the leviathan with the water serpent, as in A. C., n. 7293.

It would seem that Swedenborg makes no mention of the crocodile scientifically, and has no need to make any; that he refers to the animal seen in the other world, and to mentions of it in the Scripture; and that, viewed in this aspect, the mention of it as venomous and akin to the serpent, is spiritually instructive, and in no way incorrect.

The longer I live, the less do I desire to judge any man. There is no one but God can decide as to any man's character. This is a product of so many causes — temperament, the society into which he has been cast, intellectual capacity, the teaching he has received, whether from the books he has read, the clergy (perhaps bigots, ignorant men, superstitious dogmatists, mere talkers) he has heard, and a thousand circumstances — that we dare not condemn the man, though from the light God has given us we may say, "To me this is right" or "wrong." Many a so-called "infidel" is nearer the kingdom of God than many an "orthodox" minister.— *Norman Macleod.*

BOOK NOTICES.

THE REVELATION OF ST. JOHN THE DIVINE SELF-INTERPRETED. By SAMUEL FULLER, D. D. New York: Thomas Whittaker. 1885. pp. 388.

WE have read with interest this latest contribution to the commentaries on Revelation, and with a view to comparing it with what has previously been done by commentators and with the interpretation to be found in the works of Swedenborg. As is well known the tendency to a purely literal and material interpretation of prophecy which led the Jews to crucify our Lord as a deceiver, and which led Christians to await a personal coming in the clouds, has governed the study of the Apocalypse. This or that king of the Roman Empire, this or that saint, this or that sect have been regarded as denoted respectively by the beast, the two witnesses and the Holy City, New Jerusalem. The numbers have been supposed to refer to definite dates and the measurements to geographical limits. "All have floundered in this slough," as E. H. Sears said, meaning that they have believed natural events to be typified when they should have understood spiritual.

This error was not strange. Swedenborg, unillumined by special training under Providence, would have done the same if he had attempted to interpret the book, as, however, he would not have done, being a layman and a scientist. But, with mind opened to see symbolism in the light of heaven where it is constantly in view, with heart so conjoined with his Lord that the Divine Presence attended his studies, and with events transpiring before him which were the very fulfilment of the prophecy, he has given us an interpretation in which no man has found a fault, because in its method and in its harmony with historic facts it is above criticism.

Now no one would expect to see the same clearness and accuracy in Dr. Fuller's work, but he may hope to find less literalism, less blind guess-work over persons, and more perception that natural symbols represent spiritual realities. Dr. Fuller is a professor in the Berkeley Divinity School, Middletown, Conn., a man so far advanced in years that he dedicates his book to his wife as "for fifty-five years the partner and helper of his labors and studies," a scholar full of reverence for the Word, a thorough Episcopalian,

and one accustomed to exercise authority. His comments are very brief, always intelligible, and generally drawn from other portions of the Scriptures, which is what he means by "self-interpreted."

Dr. Fuller lays down few principles of interpretation as is commonly done in an introduction, but enters upon his work at once with a simple division of the book into three portions, namely: —

1. The epistles to the seven Churches (chapters I. to III.)

2. The symbolic history of the Church of Christ before his second advent (chapters IV. to XX., 10).

3. The Church and world after the second advent of our Lord (chapters XX., 11 to XXII.)

This is a promising summary, but in the second division, a good deal of misinterpretation enters, as we should expect from one whose creed is the Nicene. Certain excellences, however, are easily seen. The seven churches in Asia are said to be representative of the Church universal, because "seven is a complete number." The names Balaam, Nicolaitanes and others are "used in a figurative sense," and the point is strongly urged. "Nakedness in the spiritual sense is sinfulness." The seven horns are "emblems of omnipotence," and the seven eyes of "omniscience." By the locusts, "moral evils must be intended." "The old attempts to explain Rev. xiii. 18 [666] must be abandoned." "The river of life symbolizes the spiritual life of which Christ is the author, and which he continually imparts to his people."

These extracts have a value, partly negative, in showing that this writer is in some spiritual light, and they should not be forgotten in what may follow.

The faults of the book are what would be expected, and consist in the very large part of old erroneous interpretation which Dr. Fuller has retained. To enumerate: the clouds in which the Lord comes are "of punishment," the living creatures are "executioners of God's penal judgments," incense is an "emblem of wrath," "the victory of our Lord over all his enemies is symbolically predicted by the red, black, and pale horses." "The first three trumpets symbolize the Roman Empire in its decay." "Measurement is the symbol of preservation." The two witnesses represent the "worship and worshippers of God." "The torment of the devil is in part self-accusation." The present earth and its heaven are to be wholly destroyed. There will be a literal lake of fire, in which men will suffer from conscience.

These ideas show the limitation of the work, which may also appear in another way. The writer is not a reasoner, and is continually making false inferences, as when he says that the observance of the fact that likeness and not identity is the characteristic of all the exhibitions of the Apocalypse, "will insure correct explanations." Here he could simply conclude, "will lessen the likelihood of mistake." Again he says, "The crowned rider cannot be the symbol of victory, for this insuperable reason: he cannot be the symbol of a personification which in Bible usage does not exist." This bold and question-begging assertion is soon forgotten, for a little later we read, "The bowman on the white horse is the symbol of victory." Speaking of a thousand years, he says that it is a "definite time for an indefinite: this is indisputable Bible usage"; but previously he had said of an hour, a day, etc., "the definite words prove the period is definite." Another strange assertion is, "In the Bible, mountains with numerals are never used in a figurative sense." So a funny process of reasoning is,—

"The old heaven and earth were material. The new heaven and earth are consequently immaterial and spiritual. For the omission of the sea in the new world, there is this obvious reason: a material sea cannot exist in a spiritual world. The absence of the sea proves, therefore, the spirituality of the new world. A world without an ocean, and consequently without evaporation, without rain, rivers, vegetation, and animal life, must be spiritual."

The translation which Dr. Fuller has made from the text adopted by Westcott and Hort has some good points, but they are very few. "Brilliant gem and on the gem a new name engraven" is not an improvement on "white stone and on the stone a new name written."

Not to criticize further lest we depreciate too far a work of conscientious and long labor, we conclude that it has not been given to Dr. Fuller to give much new light, but that he has helped a little the emancipation of studious minds from a dense literalism, and so has contributed to open the minds of men to the better interpretation already in existence, which interpretation, however, they can never receive while they cling with this writer to the faith in "three persons of the adorable Godhead."

Assyriology. Its Use and Abuse in Old Testament Study. By Francis Brown. New York: Charles Scribner's Sons. 1885. pp. 96.

Prof. Brown, of the Union Theological Seminary, has expanded

into an inexpensive, but excellently-printed volume, an address delivered at the Seminary on a vital subject. The essay shows the author's knowledge of his topic, his reasonableness, and his open-mindedness. The study of Assyrian remains has led, the Professor thinks, to some abuses, among which he specifies too great haste in making affirmative use of supposed facts which have not as yet received sufficient confirmation, a dogmatic refusal to receive well-founded facts on account of their conflict with some theory of interpretation long cherished, and a disposition to ignore the questions which Assyriology forces upon the Bible student. The uses of the science which he enumerates are, the effect to give the Hebrew Scriptures their true high place in comparison with other writings, the evidence obtained as to the Hebrew character, and, especially the confirmations and explanations which are furnished to the Bible reader.

All these points are amply illustrated. Nothing seems to be suppressed. Prof. Brown's view of the inspiration of the Scriptures is inferior to that of the New Church, but he represents in this respect the standing of Christian scholars generally, and is to be counted as an eager defender of the superiority of the Bible to all other books.

His candor and teachableness may be seen from a few extracts: —

"Peace of heart, security for the truth and in the truth, belong, in God's ordering, to the courageous, reverent, and loyal inquirer, who welcomes all knowledge that God sends him."

"We must never forget that to have our particular interpretations confirmed, is not the object for which we are to study the Bible. It is to get at the truth that is in the Bible. If our interpretation has been in any respect wrong, then it is a great advantage to have the means put into our hand of bringing it nearer the truth. Neither Assyriology nor any other science may be forced into the service of prejudice."

"Assyria has not spoken her last word to men, and probably will not in our day; Egypt is full of voices, only half interpreted; the Hittites, who once defied Assyria, and marched out to fight Egypt with undaunted front, have hardly yet begun to speak, after a long stillness. Other words beside, uttered ages ago, but not yet audible to modern ears, may be on their way to us, out of the remote distance of the centuries. It is for us to catch these messages and understand them, that we may fit them into the great fabric of apprehended and acknowledged truth, to the enrichment of ourselves and of those who shall be reached by our ministry, and to the glory of our common Lord."

Mind-Reading and Beyond. By William A. Hovey. Boston: Lee & Shepard. 1885. pp. 201.

In this neat volume Mr. Hovey has presented a careful condensation of the records of the London "Society for Psychical Research," and has thus given the best evidence of the progress of experiments in the field of mind-reading or thought-transference. Some pages of drawings are given to show how nearly one person could reproduce what had been drawn and shown to another having controlling power. A few pages are subjoined by Mr. H. to express his belief that there will be found to be a national explanation of these cases, which include clairvoyance and mesmerism. To the New-Churchman the whole matter is simple and is perfectly explained by the agency of spirits acting as communicating mediums between the minds of those who may be in space far apart. The convictions made upon the minds of those at home that absent friends have suffered injury, sometimes by full vision of the circumstances, the instances of one saying just what another was about to say, the common games of exercise of will over others, corroborate the statements made throughout Swedenborg's works and especially in the chapter on the "Conjunction of Heaven with the Human Race." The scientific study of the phenomena is very important and bids fair to become the fashion with a class of students who will enjoy the subject. The result of the study cannot be doubted. It will prepare minds to receive the full explanation which is already in existence, and at the same time it will lead to more discrimination in dealing with the dangerous power of mind-controlling. Mr. Hovey's intimation that protection will be obtained by those needing it is very important.

This book brings the reader fairly abreast of the foremost in the investigation and is a timely and helpful publication.

The Book of Job. By A. B. Davidson, D. D. Cambridge: 1884. pp. 300.

The "Cambridge Bible for Schools and Colleges" has already made itself valued by scholars for its thoroughness in research and general fairness of judgment. To this reputation the volume on Job will contribute. Prepared by the Professor of Hebrew in New College, Edinburgh, it presents some eighty pages of introductory matter, and then gives the common translation with a full commentary. In regard to this book the New Church agrees with reverent scholars much more nearly than in regard to the Law,

Prophets, and Psalms, and can enter without pain into such a study as Dr. Davidson makes. In respect to the much-discussed passage beginning "I know that my Redeemer liveth," the ground is taken that Job knew no trinity of Divine persons and meant that God himself would vindicate him at last. From the words which follow, all idea of the resurrection of the material body is excluded by the rendering which is given, "without my flesh I shall see God." This passage as interpreted by Swedenborg is treated in another page of this MAGAZINE. Throughout the volume there is manifest a love of truth and a willingness to judge every view on its merits.

HARMONY OF THE FOUR GOSPELS IN GREEK. By EDWARD ROBINSON, D. D. Revised Edition by M. B. Riddle, D. D. Boston: Houghton, Mifflin & Co. 1885. pp. 273.

THE Gospel-harmony of Dr. Robinson has been in constant use by us, and, in common with all who know its worth, we rejoice at this republication, which preserves the good qualities of the original work, but has important additions. The text here given is that of Tischendorf's eighth edition. In critical notes below the text use is made of readings accepted by Tregelles, Westcott and Hort, and the revisers of 1881. To Robinson's subjoined notes, some have been added by the editor. The whole is perfectly printed, and forms a standard work, which, revised as it is, will enter upon a new career of usefulness. No minister should fail to be familiar with it.

THE papers read during the winter before the London "Swedenborg Reading Society" show its members to be men of thorough study and calm reflection. The use of such meetings extends beyond their participants and consists in strengthening the intellectual grasp of many upon the doctrines and in keeping the minds of many from holding to narrow views of the truth. The papers read in the winter of 1883–4 have appeared in *Morning Light* as usual, and also in a neat pamphlet entitled *Evil Uses* after a paper contained therein from the pen of Rev. R. L. Tafel. Other papers are on the "Seasons and their Correspondence" by Mr. J. Speirs, "Peace" by Mr. C. E. Shroeder, "Questions preliminary to that of Authority" by Mr. J. H. Spaulding, "Remains" by Rev. J. Presland, "Freedom" by Mr. J. A. Gardner, "Prayer" by Mr. J. B. Keene, and the "Literal Sense of Scripture as a Source of Doctrine" by Mr. A. Faraday. Mr. Spaulding's paper is so concise and exact a

statement of truth on a point upon which there seems to be some obscurity among us that we hope to give it to our readers.

Wit and Wisdom of E. Bulwer-Lytton. Compiled by C. L. Bonney. New York: John B. Alden. 1885. pp. 264.

Bulwer's novels have evidently been deeply studied by Miss Callie L. Bonney, of Chicago, some of whose poems have been printed in this Magazine, and she has brought together many extracts, so arranged that twenty-eight of his works are represented by lists of characters and by extracts furnished with headings. The whole is preceded by a brief biographical sketch. Miss Bonney defends her author from the charge of writing novels of an immoral tendency, claiming that he has introduced wickedness only with the laudable purpose of showing its hideousness. To the large class of Bulwer's admirers, and to literary people generally, the book will be a benefit.

We have received from J. Fitzgerald, 20 Lafayette Place, New York, specimen pages of a publication called *Library of the Fathers*. The intention of the publisher is to give the works of the Christian Fathers in parts to be issued twice a month, at twenty-five cents each, or five dollars a year. Or they may be obtained in volumes, of which there will be twelve. It is evident that the edition will be in clear type on large pages, and will be a work to be prized and used by ministers and others. The first numbers will contain the "Confessions of Augustine," translated by Dr. Pusey.

Mind in Nature is a beautiful magazine published monthly by the Cosmic Publishing Co., 171 West Washington Street, Chicago, and devoted to psychical research,— a subject now obtaining the attention it deserves, and promising to let a much-needed light into many minds. We are glad to see that the contributors know how to distinguish between Dr. Arens's, Mrs. Eddy's, and others' "metaphyics," and the influence of mind over mind and of mind over body.

A new series of tracts by Mr. Giles treats of the *Labor Question* in a right-minded way. He has given a course of lectures on this subject, and has succeeded easily in considering the questions of the day honestly and wisely, and without the condescension which has injured some such pulpit work. He made a very happy application of the truths of the New Church in regard to service, usefulness, and duty.

THE NEW CHURCH.

Society-Organization.

We have been deeply interested in the new Constitution lately adopted by the Society in Brooklyn, with a view to making their bounds as inclusive as possible. Speaking generally, we have practically now in use three forms of organization, of which the first is that of a religious body; the second, that of a twofold organization into Church and Society; and the third, the one just introduced.

The second kind is by far the most common. In this the two bodies are separate, existing under two names, one a religious body and the other a legal one. The former includes those who have become members by confession of faith, or by transfer from another Society. The second includes either the owners of pews or those who have been voted in. The former body chooses the pastor, the latter fixes his salary; the former uses the church, the latter owns it; the former includes both sexes, the latter is composed of men. The legal body generally has all the male members of the Society, and such others as are not willing to make a public confession, but who give pecuniary aid.

This form of organization may be necessary under the laws of some States, but we do not commend it. Taking the average Society, it is not a gainer by having a legal body with a separate existence. The religious body can hold the church and perform all necessary acts. It does not, to be sure, include a few persons who have a right to be consulted, but this objection is easily removed by consulting all, by having a meeting of the congregation sometimes, and by appointing on committees for certain purposes those who are not members of the church. There is more likelihood of trouble arising from organizing a legal body for the benefit of a few persons of half-hearted or incipient interest, than from leaving them in the position of guests till they feel ready to unite with the Church.

An objection to a legal organization on a separate basis is, that a few persons, sometimes not viewing matters in a religious way, are given a charge which belongs especially to the Society, which

weakens itself and lessens its effectiveness by such transfer of responsibility.

We would go so far as to suggest that the average Society would best do many things by its own hands which it now delegates in mass to its Church Committee. It is best for the Society to consult together fully and frequently. Committees are to execute, and can be chosen to do certain acts. But a Committee which the Society regards as an arrangement relieving it of all care, is really a detriment.

The reason calling for a separate legal body would seem to be that trust funds may be safely held and that a large real property should be properly protected, but our Societies as a rule have not reached this point, and when they do, they would more wisely proceed to become a body corporate just as they are.

In regard to the Brooklyn plan, which seems so to expand the Society as to make it include all contributors to the funds, we have no opinion to express except that a fair trial should be made before its perfection is asserted. As we understand it, the Church Committee in Brooklyn is given a veto power, and thus becomes a body of great dignity, exercising a power not possessed elsewhere. We are not sure that the freedom of the members is better secured by this than by the old way. Will not the modest shrink from being put on this Committee? Will not a few really rule the rest, in a case like that of choosing a pastor?

Any organization, not developed from a study of the use to be performed, and not held subject to the test of its usefulness, will be of little benefit. Circumstances differ greatly in various localities, and personal preferences and inherited tastes differ, but no serious mistakes will be made if rational regard for use has the leading place among the considerations leading to the adoption of this or that form of organization.

The Massachusetts Association.

The Spring meeting of this organization took place on a chilly day, but was so fully attended that the disappointed ones were scarcely missed. It also happened to precede the first Sunday in April, because of the Governor's appointment of Fast Day, and so the events of that important day were not included in the reports of Societies to which they would have given in some cases greater interest.

The exercises began with Divine worship, in connection with which the Rev. H. E. Goddard of Brockton delivered the sermon found in this number. He had not officiated in this capacity before, and his services seemed to be much enjoyed. Next came the reports of Committees, all of which indicated that every matter had been carefully considered. The Missionary Board had less to say than usual on account of the illness of the General Pastor for some months and of the fact that it had been thought best to devote the time of the assistant missionary to Mansfield and its vicinity. But the plan of extending the labors of the latter was mentioned.

The reports of the Societies were commendably concise. Those little particulars of social parties and the like which have sometimes wearied the Association were omitted. The Boston report did not mention the names of members received or deceased, and this was regretted because there is a use in making such a record in the printed Journal. The glad tidings of successful struggle with debt at Providence were gratefully received by all. Indebtedness had nowhere been increased. The Societies were generally supplied with ministers. With the single exception of Pawtucket which made no report, but clings to the old system of a reading meeting, all seem to recognize the benefit of trained ministerial service.

The report of the General Pastor gave evidence of his restoration to health, and of his careful thought for the good of the Association. We would call special attention to it.

The Union reported in its usual business-like way some enlargement of its printing work and an increasing ability to discharge the duties committed to it. Some remarks which followed suggested the idea that the Association should give a part of its time for the holding of the annual meeting of the Union, so that its business might receive due attention and the Association enter more fully into its true relation with the corporate body. The idea was well received and is already under consideration by Committees.

The afternoon essay by Mr. John T. Prince, an agent of the State Board of Education, is also given herewith. We have seldom seen a paper more enjoyed, and we hope our readers will procure it in the separate form into which it will be put at once.

We may certainly call the meeting an effective, harmonious and thoughtful one.

Divine Spiritual Thinker.

A CORRESPONDENT of the *Christian Union* lately made the following inquiry: —

"I have been reading a book by Swedenborg called 'Heaven and Hell,' in which he treats of those places in a minute manner as an eye-witness of what transpired there. In one place he says, 'It has been given me to speak with some who lived 2,000 years ago, whose lives were known to me as described in history,' etc. How are his claims looked upon and explained by Christian thinkers outside of his communion?"

To which the editor answered: —

"Outside of the New Church, Swedenborg is not regarded as in any sense an inspired prophet, though by many revered as a divine spiritual thinker."

If we get the force of the editor's words, he does not accept Swedenborg when speaking of the future, but gives him an extraordinary authority or position when speaking of spiritual matters in the present. Now it is a fact that Swedenborg never put any prophecies in his books, but simply intrepreted the prophecies of the Bible, showing that they did not refer to material events but to those of the Church as a spiritual organization. There is no prophecy in the work on "Heaven and Hell," and so the editor avoided his duty in answering the inquirer's plain question, which was as to the reliance to be placed on what is told in that volume. To say that the author is not regarded as an "inspired prophet" does not meet the case, and to say that he is a "divine spiritual thinker" does not answer yes or no. It seems to answer yes partly and no partly, but we doubt that such an answer can be received by any rational mind. There is but one answer worthy of the *Christian Union*, and that is, "To the Law and the Testimony." Let the editor advise his readers to examine with careful reference to the Divine Word. Let him say something that is clear and definite enough to indicate the result of his own examination, which, if it came only to the result that is above expressed, was not so thorough as it might have been.

A Suggestive Experience.

FROM the obituary notice of Mrs. Grose, of New York, which appeared in the New York *Mail and Express*, we make an extract which will exhibit the power of the doctrines over a mind which would not have borne with a merely traditional belief which could be received only on authority: —

"She completed her school education at the school of Mme. Mears in Madison Avenue, and afterwards took the Harvard course for women, having been among the very first to take advantage of the privilege thus extended to her sex. She was a finished musician and linguist, being thoroughly trained in German, French, Spanish, and Italian, and possessing a wide knowledge of Greek and Latin classic literature. Her scholarship was not, however, of that kind which distracted her attention from the great problems of modern life, and she was active in many movements for the amelioration of the conditions of those about her. Every great social question made demands on her attention which were invariably followed up by some practical suggestion to act. She was, during the latter years of her life, a devoted Swedenborgian, and one of the most prominent figures of the Swedenborgian community in this city. Her knowledge of the literature and theory of her Church was exhaustive, and she was justly regarded as an authority in all matters relating to them. Her strongly speculative mind having found an answer for its most imperious questions in the writings of Swedenborg, she devoted herself to the dissemination of his teachings. A woman of rare sweetness, as well as unusual strength and breadth of character, well known among the charitable and literary circles of this city, her sudden death will cause a severe shock to all who knew her, and the many more who knew of her through her unremitting labor in their behalf."

"New Jerusalem" or "New Church."

THE change of name of the *Messenger* was accomplished very quietly, "New Jerusalem" giving place to "New Church" for reasons which were not fully stated, but which seemed sufficient to the Board of Publication. The idea of changing the name of this MAGAZINE in the same direction had been considered previously, and an adverse decision was reached. Our friends in England, however, made this change as a part of their change of title of their monthly review. There is certainly something to be said on both sides of the question, though some regard the title "New Jerusalem" as wholly preferable. It is noteworthy that, about five years ago, the Board of Publication asked the ministers to give an opinion on the advisability of changing the name of the *Messenger*, and that by a vote of three to one they opposed the change which has lately been made.

Liturgical Usages.

IN our May number we commented upon a report made to the Conference of Ministers as to the editions of the Convention's Liturgy and other books of worship now in use. The Committee gave "an approximate estimate of the numbers using the several liturgies, judging from a rough estimate of the membership of the societies reported." This estimate we thought too low, and pro-

posed to raise the number using the Convention's Liturgy from 3242, the committee's estimate, to five or six thousand. Our remarks have brought to hand a very interesting statement from Mr. G. W. Colton of the Board of Publication, who says that the first figures were erroneous, that our own estimate approached the facts "very nearly," and that he is able to give facts bearing closely upon the point. He says that the whole number printed is, of the "Jehovah" edition 3750, of the "Lord" edition 2750, and of the "Psalter" edition, 2250; in all, 8750. Of these the total sales to April 1, 1885, have been, of the "Jehovah" edition 3547, of the "Lord" edition 2318, and of the "Psalter" edition 1587; in all, 7452.

All will agree that these figures, which in their aggregate are more than double the first estimate, are as nearly accurate as can be obtained, and the Committee of Conference, which evidently sought to be within bounds, will be glad to have the information. We are glad that we did not over-estimate in raising the first figures, and would express our pleasure at the number of these books in use and our indebtedness to Mr. Colton for his kind assistance.

Use of the Convention's Liturgy.

[We print reluctantly the following communication, not because it is somewhat sharp,— every editor learns how to receive such reproof; but because our friend, the writer, had not seen Mr. Colton's letter which would have modified his views. — EDITOR.]

MR. EDITOR.— As one of those responsible for the "Report on Liturgical Usages" in the last Journal of the Minister's Conference, I was somewhat startled at the charge of great numerical inaccuracy brought against the report in a notice in the May number of the MAGAZINE. The reviewer of the report, after quoting the numbers stated as using the three editions respectively of the "Book of Worship," remarks: —

"This estimate seems to us very erroneous. Of thirty-six societies stated to be in use of the Convention's Liturgy, we think that a very few would make up this whole number. Rapidly running over the numbers of those in the eighteen societies using the "Jehovah" edition we should double it at least, and we should do the same with those who use the "Lord" edition. We should raise also the number of those using the "Psalter" edition, and should place the whole number of those using the Convention's Liturgy at from 5000 to 6000."

Can you inform me, Mr. Editor, on what ground the writer feels that he "should" do this? It would take certainly a *very* "rapid running over" of the figures of the *reported membership* of the societies named in the report as using the several editions referred to, to justify any such a doubling up of the figures of the Conference Report. To assure myself that the report was not so grossly inaccurate as to be wrong by one-half in its counting, I have again gone over the figures of the societies as reported to Convention in the last Convention "Journal," and making the most liberal allowances whenever any doubt was admissable, I make the count as follows:—Reported membership of societies using "Jehovah" edition, 1682: "Psalter" edition, 1058: "Lord" edition, 821. These figures are somewhat in excess of those of the Conference Report, being made from the "Journal" of 1884 instead of 1883, but not such as to justify any such criticism as the above, the total of the present calculation being but 3561, as compared with the 3242 of the report. If the writer will name the societies or additional membership which will justify his addition of 2439 to the figures given in the official reports to Convention it will serve the end of accurate information, which was the purpose of the Conference Report and which was not a rapid computing of what "should" be, but a tolerably careful estimate of what the figures say. I ought to add that the only instances where the membership of societies had to be guessed at in making the present computation, are those which are not included in the Convention's statistical tables, and are as follows: (the reader can readily make the necessary correction on obtaining more accurate information from the societies themselves, if he wishes. The variation is not likely to be more than a hundred or two either way.) Under the "Jehovah" edition was estimated the Topeka society at 50 members: under the "Lord" edition was counted the Philadelphia First Society at 250, Louisville, St. Louis, and Florence, Iowa, at 20 each. Under the "Psalter" edition was counted the Chicago Society at 250. The other figures are all from the Association Reports to Convention.

Yours, in the cause of accuracy *versus* "rapid running over,"

A MEMBER OF * CLASS IV. OF CONFERENCE.

* Old Classification.

THE RELIGIOUS WORLD.

Change of Faith in Dr. Talmage.

Our readers remember the grotesque descriptions of the resurrection of the material body which Dr. Talmage formerly gave to the public, being apparently one of the most earnest defenders of that sad heresy which cut off all faith in a really spiritual life after death. But they will see how greatly his view has changed in the right direction. Writing recently in the *Independent* of a good woman, just deceased, he said,—

"It was beautifully appropriate that, having passed their lives in each other's companionship, the parting should take place in their own home, and that the arm on which she had leaned for a half-century of married life should be the pillow on which she began the healthiest of all sleep, the sleep from which one wakes rested and rejuvenated forever. I decline to think of casket and grave. She is living, and more thoroughly living to-day, than any of us who are clogged and hampered and chained down by earthly impediment."

He ended by addressing the husband in a dramatic paragraph from which we take the words,—

"Together, and for a long while, your life and that of the departed was one — one in all hopes, in all ambitions, in all sympathies — and you have come to an island of sadness which divides the river for a little while; but out yonder, and not very far out, I see the two parts coming together in one everlasting rolling-on of holiness and rapture."

Blind Leading Blind.

In the last of a series of lectures delivered in Boston, Mr. Cook brought forward as an opponent of the new Congregational Creed, one which had been adopted by a Church in Worcester, Mass. and which had, in Mr. Cook's view, some dozen good qualities stated in high-sounding terms. But Mr. Cook did not state among these that it was either Scriptural or reasonable; and this was well, for it is neither. He said that it was "a New Continuation and not a New Departure." That is so, and that is its condemnation. We give a specimen which will be enough to show the character of the whole. Here is the old tritheism in full form:—

"III. We believe that the Father, and the Son, and the Holy Spirit are each infinite in every Divine perfection, are each to be supremely loved and worshiped;

that they exist in an entire, a mysterious, an adorable union; are one, and only one, being: are one, and the only one, God."

As to T. L. Harris.

In our number for April last we made reference to Mr. T. L. Harris, who had exercised some influence over the minds of people having relations with the New Church, but whose character had been declared by a San Francisco paper to be bad. We have since received letters from a subscriber in that city who claims to be fully informed of the state of Mr. Harris's community and to be directly acquainted with wronged members of it, and who asks us to make fuller statements as to the rejection by Mr. Harris of faith in the Holy Word and of regard for Swedenborg's works. Our correspondent makes his request on the ground that the New-Church *Independent*, which has to some degree favored Mr. Harris and has to do with those who have favored him, has been placed by him under pecuniary obligations so that it is unable to say anything of a damaging nature. Considering, however, that our readers probably know nothing of Mr. Harris, it would not seem advisable to devote space to the purpose requested, unless a greater need should appear.

The Holy Word in Japan.

The *Missionary Herald* has an item of news which will seem to our readers especially significant and pleasant:—

"There is an interesting organization in Japan, known as the *Nippon Seisho notomo* (Friends of the Bible). It was formed in 1883, and, though but a little over a year old, numbers about eighteen hundred members, of whom about four hundred are from Tokio, the rest being scattered through many towns and villages of the empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The list of readings is prepared, and thus a large number of the Japanese are united in the daily study of a particular portion of the Holy Scriptures. This is another sign of the times as to the remarkable religious awakening in Japan."

The Fall of Temporal Power.

The *New-York Herald* has lately stated editorially that the bonds are weakened between the Vatican and almost every Spanish American nation. In Uruguay the priests and the government are in conflict over the civil marriage laws, several ecclesiastics having been subjected to arrest. In the Argentine Republic there is a

similar conflict over the public-school system, the Papal Legate having recently been banished. In Chili there is a bitter contest over civil marriage and the right to interment in consecrated ground; a Papal Nuncio has been expelled and it is proposed to disestablish the Church. In Ecuador there is great difficulty regarding the Church tithe question. In Venezuela there is an assertion of the complete ascendancy of the civil power over that of the Church. The Mexican government has confiscated the Church property and entirely suppressed the political power of the ecclesiastics. The hold of the Roman Church on the Spanish American governments is loosened, and the loosening process is rapidly going forward.

Progress in Russia.

We find an interesting word from Russia:—

"Several months ago, the Russian Government interfered to suppress the mission work that for seven or eight years had been carried on in the empire by the Religious Tract Society of London. It is now stated, however, that all the tracts confiscated have been returned by the government, and permission has been given to resume the work of gratuitous distribution of religious reading."

Progress in Chili.

The *Independent* says:—

"Chili has discarded the Roman Catholic religion as the religion of the state, and has announced perfect liberty to all forms of the Christian faith. The oath of the President, at his accession to office, no longer binds him to the support of the 'Roman Apostolic Catholic Religion.'"

The Church of England.

The alarm which is justly felt in England on account of the Romanizing of the clergy, has found decided utterance. The bishop of Gloucester, in a recent address, speaking of the furtive introduction of objectionable ceremonies into the services of the Church of England, says:—

"Such things are digging the grave of the Establishment; first by supplying arguments to assailants, and next by making sober persons, grown sick at heart by the tolerated existence of such things, almost welcome disestablishment as, at any rate, carrying with it reconstruction, and some chance of maintaining somewhere the articles and formularies of the Church of their baptism."

The *Guardian*, commenting on the bishop's utterances, says:—

"The Church of England is now in a state of ceremonial anarchy. Every man does that which is right in his own eyes."

The Church Congress.

Our number goes to print too soon to give any account of the first meeting of the "American Church Congress," to be held in Hartford, Conn., May 11, 12, and 13. It is a significant event, the importance of which cannot be justly estimated beforehand. Upon the list of the Council appears the name of Rev. Chauncey Giles. Rev. S. S. Seward is one of the Vice-Presidents. Prayers which may be used are printed with the programme, and include one from our liturgy. One of the rules is,—

"No topic discussed in the Congress, nor any question of doctrine or opinion arising out of any discussion, shall ever be submitted to vote, at any meeting of the Congress or Council."

The Jewish Reformer Persecuted.

Joseph Rabinowitz, the leader of the movement among Russian Jews in favor of Christianity, has suffered sore persecution from his people. He has been compelled to leave his residence, and has lost all his clients as a lawyer, so that he is reduced to poverty. But he remains full of faith in the Lord, and will continue his work.

A Strange Defect.

In the charges made last year by Cardinal Parocchi against the Protestant Episcopal movement in Italy, is to be found the singular accusation that it cultivates a "religion adapted to the cultivation of the people and to the needs of modern civilization, in preference to the true Catholic religion,"— an admission which argues great simplicity in the mind of the Cardinal.

Ritualism.

The editor of the *Independent* wittily announces the last phase of ministerial dandyism: —

"We do not know when we have been more agitated than on learning, from a Church of England paper, that, on a recent occasion, the bishop of Nottingham wore a 'cope of crimson velvet, powdered with *fleurs-de-lis*, green orphrey with rich edging, a sort of blue *quatre-foil* on each side of the morse, with evangelistic symbols, and a rich and costly jeweled morse.'"

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We shall commence in the July number of the CHILDREN'S MAGAZINE, a series of articles about the life of the Lord, by Mr. William L. Worcester, to be entitled SCENES FROM THE GOSPEL STORY. The author's considerable experience in Sunday-school work, and his instructive method of teaching to children the events related in the Word, together with the fact that he has recently visited the land which is the scene of the story, warrant the belief that these papers will be useful and interesting to the children.

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Subscriptions can begin with the July number. As this Magazine is only **One Dollar a Year,** it seems as if all New-Church children should have the opportunity of reading it.

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